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RUDIMENTS

OF

HINDŪSTĀNĪ GRAMMAR,

FOR THE USE

OF

CHELTENHAM COLLEGE.

BY

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ADVERTISEMENT.

ALTHOUGH in compiling the following rudimentary Grammar of the Hindūstānī language I have followed the plan already pursued at Cheltenham College, and have made exclusive use of English type, I beg to guard myself from the suspicion of intending thereby to encourage a neglect of the Hindūstānī character. I have endeavoured in the tables already printed for the use of this College to give a full exposition of the Hindūstānī alphabet; and I cannot too forcibly express my opinion, that, for a scholar-like acquaintance with any Oriental language, a thorough knowledge of the Oriental system of writing is indispensable. Long practice, however, is necessary before the European eye can become familiar with Oriental letters, and it would be unwise to insist too peremptorily on their use at the early stages of a learner's progress. When he has gained an insight into the grammatical structure of the language, by the aid of Roman type, he may be led gradually to make himself conversant with the native character. Perhaps a Grammar in which the European and Oriental types are judiciously blended will be found most conducive to a sound knowledge of the language. Of these the best I believe to be that written by Dr. Duncan Forbes.

I am bound to acknowledge that I have consulted that Grammar in simplifying the arrangement of the Hindūstānī verb. Nothing can be easier than Hindūstānī conjugation, when the tenses are grouped in three divisions of three tenses each. To cumber the verb with a number of tenses which are rarely used, and some of which exist more in theory than practice, is to embarrass the beginner needlessly. Any notice of these uncommon tenses in an elementary work should be confined to one verb. They are therefore exhibited in the following pages under the verb *ho-nā* alone; but, in order to innovate as little as possible, the examples of nouns and verbs given by the late Captain Gordon in his tables of Urdū inflexions have been preserved, although the arrangement has been altered and simplified. For the same reason the names of the tenses as given by him have been retained between brackets.

One innovation, for which I am responsible, requires explanation. I have thought it desirable to express the imperceptible (*mukhtafī*) ہ ح or *h* at the end of a word by a Roman h. The usual practice in transliteration from Hindūstānī into English is to omit this letter altogether, to denote that its sound is lost in pronunciation. This is doubtless justifiable when the Hindūstānī character is exhibited side by side with the Roman; but in a purely elementary Grammar in which the Roman character is exclusively employed I hold that, to accustom the beginner to perfect accuracy in spelling, every Oriental letter ought to have its corresponding Roman symbol.

If the final *h* be rejected from the Romanized word merely because unpronounced, the learner, when called upon to transpose that word back again into native letters,

might for a similar reason reject it from the Hindūstānī word. The real fact is that the Romanized word is not an improved method of spelling the Indian word according to European ideas of pronunciation, but a literal subtitute for the Hindūstānī word letter for letter. The same orthography, which requires the retention of the final *h*, though unpronounced, in the Hindūstānī word, ought strictly to require its retention in the Romanized substitute. Moreover the principle of rejecting imperceptible letters does not seem to be consistently carried out in all words. Thus in words like *khwāb*, *khwesh*, &c., the imperceptible *w* is invariably retained; and in the Romanizing of such words as *wuh* and *yih* the final *h*, which is hardly, I imagine, more audible than in *kih*, is never rejected. Again in the case of Sanskṛit vocables like *pravṛitti*, which are admitted into all Urdū Dictionaries, how is the learner to know that in transposing these back again into Hindūstānī no final *h* is to be written, if in those Hindūstānī words which really end in this letter a corresponding symbol is not given in the Roman type? The practice, however, of discarding the final weak *h* is so universal that it becomes a question whether a departure from the usual custom would be justifiable in any other than a rudimentary work, intended to habituate the learner to accurate orthography. In any case the imperceptible *h* ought to be distinguished from the ordinary letter by some mark of difference: I have therefore indicated it by Roman in contradistinction to Italic type.

With regard to Hindūstānī syntax a few observations will be found scattered here and there through the present little work; but, in accordance with its elementary cha-

racter, the learner is referred for fuller information on this subject to other sources, and especially to the valuable chapter at the end of Dr. Forbes' Grammar.

In appending tables of the Arabic derivatives used in Hindūstānī to a mere book of rudiments I may appear to have travelled out of my legitimate province. Nor should I have trenched upon this higher ground, had I been aware of any more elaborate Grammar to which the advanced scholar might have been referred for clear and concise information on this subject. The utility of these tables, as an aid to the memory in the acquisition of a highly composite language, abounding in Arabic and Persian even more than in Sanskṛit derivatives, can hardly be exaggerated. My reasons for commending them to the attention of the learner who is desirous of something more than a mere superficial knowledge of the language, will be found stated at rule 133.

I have only to add that I am indebted to Mr. Cotton Mather, Assistant Professor of Hindūstānī at this College, for aiding me in the revision of the proof sheets of the following pages, and for many useful suggestions.

CHELTENHAM COLLEGE,
February 1858.

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How to distinguish masculine nouns.

3. Nouns ending in *ah* or *ā* or any other letter besides those above mentioned are generally masculine; as, *bachchah* 'a child,' *bandah* 'a slave,' *daryā* 'a river,' *ghar* 'a house,' *tāj* 'a crown.'

a. Except feminine Sanskrit nouns ending in *ā*, as *kirpā* 'favour,' *pūjā* 'worship;' and feminine Arabic nouns in *ā*, as *balā* 'evil,' *khaṭā* 'fault,' *intihā* 'end:' see r. 16.

DECLENSION OF NOUNS.

4. The cases are expressed by certain prepositions, more properly called postpositions; as,

For the Gen. either *kā* or *ke* or *kī* 'of.'
— Dat. and Ac. *ko* (rarely *ke ta-īṅ*, see 108 note) 'to.'
— Abl. *se* 'from,' 'with,' 'than.'
— Loc. *meṅ, par, tak,* 'in,' 'on,' 'up to.'
— Agent *ne* 'by.'

5. These postpositions are something like the English 'of,' 'from,' 'by,' &c.; only instead of being placed before, they are placed after a noun to form a case: thus—

FIRST DECLENSION. MASCULINE NOUNS.

Like *mard* 'a man.'

SINGULAR.	PLURAL.
N. *mard* 'man.'	N. *mard* 'men.'
G. *mard kā* or *-ke* or *-kī* 'man of.'	G. *mardoṅ kā* or *-ke* or *-kī*.
D. *mard ko* 'man to.'	D. *mardoṅ ko*.
Ac. *mard ko* (or *mard*) 'man.'	Ac. *mardoṅ ko* (or *mard*).
Ab. *mard se* 'man from.'	Ab. *mardoṅ se*.
L. *mard meṅ* 'man in.'	L. *mardoṅ meṅ*.
Ag. *mard ne* 'man by.'	Ag. *mardoṅ ne*.
V. *ai mard* 'O man.'	V. *ai mardo*.

6. Observe—In the above noun, the nominative singular *mard* remains unchanged not only throughout the singular, but in the nominative plural also. In the other cases of

the plural *oṅ* is added to *mard*, except in the vocative, where only *o* is added.

a. Note—A few masculine nouns ending in *ā* and *ī* may be declined like *mard;* as, *rājā* 'a king,' *Khudā* 'God,' *kāẓī* 'a judge:' see r. 10.

7. Observe—In this, and in all other Hindūstānī nouns, the genitive is formed in three ways; viz. 1st with *kā*, 2d with *ke*, 3d with *kī*. (NB. In Persian phrases, however, the genitive is formed by the *izāfat*, see Alphabet under *Izāfat*.)

1st. *Kā* is used when the governing noun is masculine, and in the nominative singular.

2d. *Ke*, when the governing noun is masculine, but *not* in the nominative singular.

Also when the governing word is a masculine substantive in an oblique case used adverbially (some postposition being generally understood).

3d. *Kī*, when the governing noun is feminine, whatever its case. Also when the governing word is a feminine substantive in an oblique case used adverbially.

Ex.gr. 1st. *mard kā beṭā* [or *beṭā mard kā*] 'the son of the man.'

2d. *mard ke beṭe* [or *beṭe mard ke*] 'the sons of the man;' *mard ke beṭe se* [or *beṭe se mard ke*] 'from the son of the man;' *mard ke āge** [or *āge mard ke*] 'in front of the man.'

3d. *mard kī beṭī* [or *beṭī mard kī*] 'the daughter of the man;' *mard kī beṭī se* [or *beṭī se mard kī*] 'from the daughter of the man;' *shahr kī ṭaraf* 'towards (in the direction of) the city.'

SECOND DECLENSION. MASCULINE NOUNS.

Like *beṭā* 'a son,' *bandah* 'a slave.'

8. N.B. This is the only declension which changes the final letter of the noun.

* Here *meṅ* is probably understood; *mard ke āge meṅ*.

Masculine nouns ending in *ā* or *aḥ* change those terminations to *e* in the oblique cases* singular and in the nominative plural, and to *oṅ* in the other cases of the plural: thus—

N. *beṭā* 'a son.'	N. *beṭe* 'sons.'
G. *beṭe kā, -ke, -kī,* 'of a son.'	G. *beṭoṅ kā, -ke, -kī.*
D. *beṭe ko* 'to a son.'	D. *beṭoṅ-ko.*
Ac. *beṭe ko* (or *beṭā*) 'a son.'	Ac. *beṭoṅ ko* (or *beṭe*).
Ab. *beṭe se* 'from a son.'	Ab. *beṭoṅ se.*
L. *beṭe meṅ* 'in a son.'	L. *beṭoṅ meṅ.*
Ag. *beṭe ne* 'by a son.'	Ag. *beṭoṅ ne.*
V. *ai beṭe* 'O son.'	V. *ai beṭo.*

9. Similarly, *bandaḥ* 'a slave;' gen. sing. *bande kā, -ke, -kī;* nom. pl. *bande;* gen. *bandoṅ kā, -ke, -kī,* &c. Words ending in *yaḥ* generally change *yaḥ* into *e* instead of into *ye;* thus *kirāyaḥ* 'hire' makes *kirā-e kā* instead of *kirāye kā.* The word *rūpiyaḥ* 'a rupee' is pronounced *rūpa-e* or *rūpai* in the N. pl.

10. A few masculine nouns derived from the Sanskṛit, Persian, or Arabic, preserve their finals unchanged like *mard* in the sing. and N. pl. In the other cases they add *oṅ* to the final: thus, *rājā* 'a king;' N. *rājā;* G. *rājā kā, -ke, -kī;* N. pl. *rājā;* G. *rājāoṅ kā, -ke, -kī,* &c. Similarly, *Khudā* 'God,' *gadā* 'a beggar,' *dunyā* 'the world,' *dānā* 'a sage,' *pitā* 'a father,' *daryā* 'a river,' *umarā* 'nobles,' *mullā* 'a teacher,' *lālā* 'a master,' *bābā* 'a father.'

a. Observe—*ā* and *aḥ* as the finals of *feminine* nouns also remain unchanged in the sing., but in the N. pl. add *eṅ;* see rr. 16, 17.

11. A few masculine nouns ending in *āṅ* are treated as if ending in *ā,* the *ṅ* being optionally rejected; thus *baniyāṅ* 'a shopkeeper' makes in the gen. case either *baniyeṅ kā* or *baniye-kā.*

12. *Pāṅw* 'a foot,' *gāṅw* 'a village,' and *nāṅw* 'a name,' of the first declension of masculines, change *ṅw* into *oṅ* in the oblique cases plural; and the plural termination *oṅ* is then dispensed with. A form *pā-oṅ, gā-oṅ, nā-oṅ,* exists also for the singular and nominative plural.

* The oblique cases are all the cases except the nominative.

THIRD DECLENSION. FEMININE NOUNS.

Like *beṭī* 'a daughter.'

13. Feminine nouns ending in *ī*, and indeed all other feminine nouns, are declined like *mard* of the first declension, excepting in the nom. pl., where those in *ī* add *āṅ* (before which, *ī* is optionally changed to *iy*), and those ending in any other letter add *eṅ*: see rr. 15, 16.

N. *beṭī* 'a daughter.'	N. *beṭī-āṅ* or *beṭiy-āṅ*.
G. *beṭī kā, -ke, -kī,* 'of a —.'	G. *beṭī-oṅ, kā, -ke, -kī.*
D. *beṭī ko* 'to a daughter.'	D. *beṭī-oṅ ko.*
Ac. *beṭī ko* [or *beṭī*] 'a daughter.'	Ac. *beṭī-oṅ ko* [or *beṭī-āṅ*].
Ab. *beṭī se* 'from a daughter.'	Ab. *beṭī-oṅ se.*
L. *beṭī meṅ* 'in a daughter.'	L. *beṭī-oṅ meṅ.*
Ag. *beṭī ne* 'by a daughter.'	Ag. *beṭī-oṅ ne.*
V. *ai beṭī* 'O daughter.'	V. *ai beṭī-o.*

14. *Jorū* 'a wife,' like *beṭī*, makes *jorū-āṅ* or *joruw-āṅ* in N. pl.

15. FOURTH DECLENSION. FEMININE NOUNS.

Like *bāt* 'a word,' *balā* 'evil.'

N. *bāt* 'a word.'	N. *bāt-eṅ.*
G. *bāt kā, -ke, -kī,* 'of a word.'	G. *bātoṅ kā, -ke, -kī.*
D. *bāt ko* 'to a word.'	D. *bātoṅ ko.*
Ac. *bāt ko* [or *bāt*] 'a word.'	Ac. *bātoṅ ko* [or *bāt-eṅ*].
Ab. *bāt se* 'from a word.'	Ab. *bātoṅ se.*
L. *bāt meṅ* 'in a word.'	L. *bātoṅ meṅ.*
Ag. *bāt ne* 'by a word.'	Ag. *bātoṅ ne.*
V. *ai bāt* 'O word.'	V. *ai bāto.*

16. Like *bāt* are declined feminine nouns in *ā;* as, *balā* 'evil,' N. pl. *balā-eṅ;* and all other feminine nouns excepting those of the third declension. *Gā-e* f. 'a cow' makes *gā-eṅ* in the nom. pl.; and resembles *gāṅw* 'a village' in making *gā-oṅ* in the oblique pl.

a. A few feminine nouns in *iyā* form their nom. pl. by adding *ṅ* instead of *eṅ:* thus, *ṭhiliyā* 'a waterpot;' nom. pl. *ṭhiliyaṅ.*

17. Observe—Nouns of two short syllables, the latter of which encloses a short *ă*, drop the *ă* in the plural; as, *jagah* f. 'a place,' N. pl. *jagheṅ:* similarly, *baras* m. 'a year' makes *barsoṅ kā.*

18. Observe—The Persian and Arabic form of the genitive are occasionally used in Hindūstānī; see Hindūstānī alphabet, under the terms *Izāfat* and *Waṣla*.

a. Note—Persian and Arabic nouns sometimes adopt the Persian plur. termination *ān* for animate objects, and *hā* or (Arabic) *āt* or *jāt* for inanimate; as, *sāḳī-ān* 'cup-bearers,' *sālhā* 'years,' *ṣūbajāt* 'provinces.' These terminations may occur in phrases where the *izāfat* is used, as *mādar-i-brāhmanān* for *mā brāhmanoṅ kī*. B. o B. p. 180. Sometimes *ān* is used for inanimate objects; as, *chirāghān* 'lamps.'

ADJECTIVES.

19. Adjectives ending in *ā* change this termination to *e* or *ī*, according to the number, gender, or case of the substantive they qualify; the rule being the same as for *kā*, *ke*, *kī* (see rule 7).

20. Some adjectives, however, ending in *ā* of Arabic and Persian origin remain unchanged; as, *dānā* 'wise.'

21. All other adjectives remain unchanged; as, *pāk mard* 'a pure man,' *pāk "aurat* 'a pure woman,' *ziyādah raunak* 'excessive beauty.'

22. The particle *sā*, used to express resemblance, is changeable (like adjectives ending in *ā*) to *se* and *sī*, according to the rule for *kā*, *ke*, *kī* (rule 7).

a. Observe—*Sā* may sometimes govern the genitive case, especially when it alludes to one out of many; *kā sā* ('like that of') will then follow the rule for the changes of *sā*.

23. The ordinals up to *fourth* change their final *ā* according to the same rule. The termination *āṅ*, which marks the remaining ordinals, is changeable to *eṅ* and *īṅ* on the same principle.

24. Adjectives generally precede their substantives, excepting in Persian phrases, where the *izāfat* is used; ~~see Alphabet, under *Izāfat*.~~

a. Adjectives, when they precede their substantives, do not take the plural terminations *āṅ*, *eṅ*, *oṅ*: thus, *gorī laṛkī-āṅ* 'fair girls,' (not *gorī-āṅ laṛkī-āṅ*); *khūb kitābeṅ* 'fine books,' (not *khūbeṅ kitābeṅ*); *gore laṛkoṅ ne* 'by fair boys,' (not *goroṅ laṛkoṅ ne*).

b. In poetry the adjective may sometimes come last, in which case it may assume the plural terminations; as, *rāteṅ bhārī-āṅ* 'tedious nights.'

25. The following table exemplifies the preceding rules:

ā	e	ī
gorā laṛkā 'a fair boy.'	*gore laṛke ko* 'to a fair boy.'	*gorī laṛkī* 'a fair girl.'
	gore laṛke 'fair boys.'	*gorī laṛkī-āṅ* 'fair girls.'
	gore laṛkoṅ kā 'of fair boys.'	*gorī laṛkī-oṅ kā* 'of fair girls.'
baṛā mard 'a great man.'	*baṛe mard kā* 'of a great man.'	*baṛī kitāb kā* 'of a large book.'
	baṛe mard 'great men.'	*baṛī kitābeṅ* 'large books.'
	baṛe mardoṅ par 'on great men.'	*baṛī kitāboṅ meṅ* 'in large books.'
khūb laṛkā 'a fine boy.'	*khūb laṛke* 'fine boys.'	*khūb laṛkī* 'a fine girl.'
kālā sā ghoṛā 'a blackish horse.'	*kāle se ghoṛe par* 'on a blackish horse.'	*kālī sī ghoṛiyāṅ* 'blackish mares.'
dānā mard 'a wise man.'		
dānā mard 'wise men.'		
dānā mard ko 'to a wise man.'		
uskā sā jism 'a body like that of his.'	*uske se jism ko* 'to a body like that of his.'	*Ḥātim kī sī sakhāwat* 'liberality like that of Ḥātim.'
pahlā mard 'the first man.'	*dūsre mard ko* 'to the second man.'	*tīsrī raṇḍī* 'the third woman.'
pānchwāṅ laṛkā 'the fifth boy.'	*chhatweṅ laṛke ko* 'to the sixth boy.'	*sātwīṅ laṛkī* 'the seventh girl.'

26. Observe—If an adjective qualifies two or more nouns of the masculine and feminine gender, it is used in the masc. form; but if the nouns are the names of inanimate things, it generally agrees with that to which it stands nearest; as, *kapṛe bāsan aur kitābeṅ bahut achchhī haiṅ*, 'the clothes, plates, and books, are very good.' See Forbes' Grammar.

COMPARISON OF ADJECTIVES.

27. The termination of adjectives undergoes no change to express comparison. All that is required is to put the noun substantive or pronoun in the ablative case: thus, *us se achchhā* 'better than that,' *sulh jang se achchhī hai* 'peace is better than war,' *wuh sulṭān se baṛa hai* 'he is greater than a king.'

Observe—Here the adjective generally follows its substantive.

a. Sometimes the adverbs *ziyādah* and *aur* (meaning 'more') are joined to the adjective, as in English.

b. Sometimes the adjective is doubled; as, *achchhā achchhā* 'very good.'

28. The superlative degree may be expressed by *sab se;* as, *sab se baṛā* 'greatest of all' ('than all greater').

29. The Persian terminations *tar* and *tarīn* and the Arabic prefix *a* are occasionally used; as, *khūb-tar* or *aḥsan* 'more beautiful,' *khūb-tarīn* or *aḥsan* 'most beautiful.' Similarly, *bihtar, bihtarīn,* 'better,' 'best.'

30 PRONOUNS. SINGULAR.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.	
'I'	*maiṅ*	*me-rā, -re, -rī*	*mujh-ko* *mujh-e* *mere ta-īṅ*	*mujh-se* *mujh-meṅ*	*maiṅ-ne*	1
'thou'	*tū* or *taiṅ*	*te-rā, -re, -rī*	*tujh-ko* *tujh-e*	*tujh-se* *tujh-meṅ*	*tū-ne*	2
'he, she,' 'that, it'	*wuh*	*us-kā, -ke, -kī*, or *wis-kā*, &c.	*us-ko* * *us-e*	*us-se* *us-meṅ*	*us-ne*	3
'he, she,' 'this, it'	*yih*	*is-kā, -ke, -kī*	*is-ko* * *is-e*	*is-se* *is-meṅ*	*is-ne*	4
'who,' relative	*jo* or *jaun*	*jis-kā, -ke, -kī*	*jis-ko* * *jis-e*	*jis-se* *jis-meṅ*	*jis-ne*	5
'he, that same,' correlative	*so* or *taun*	*tis-kā, -ke, -kī*	*tis-ko* * *tis-e*	*tis-se* *tis-meṅ*	*tis-ne*	6
'who?' 'what?'	*kaun*	*kis-kā, -ke, -kī*	*kis-ko* * *kis-e*	*kis-se* *kis-meṅ*	*kis-ne*	7
'what?' for things	*kyā*	*kāhe-kā, -ke, -kī*	*kāhe-ko* *	*kāhe-se*	*kāhe-ne*	8
'any one,' 'some one'	*ko-ī*	*kisī-kā, -ke, -kī*	*kisī-ko* *	*kisī-se* *kisī-meṅ*	*kisī-ne*	9
'some,' 'any thing,' 'any'	*kuchh*	*kisū-kā, -ke, -kī*	*kisū-ko* *	*kisū-se* *kisū-meṅ*	*kisū-ne*	10
'you Sir,' 'your Honour'	*āp*	*āp-kā* *-ke, -kī*	*āp-ko*	*āp-se* *āp-meṅ*	*āp-ne*	11
'self,' 'one's self'	*āp*	*ap-nā, -ne, -nī*	*apne ta-īṅ* *āp-ko* *apne-ko*	*āp se* *apne se* *āp meṅ*		12

* The nominative form of these pronouns (*wuh, yih, jo, so*, &c.) are occasionally used as accusative cases. *Wo*, meaning 'he,' 'that,' 'they,' 'those,' is sometimes used for *wuh*. The singular *wuh* is rarely used with a plural substantive.

PRONOUNS. PLURAL.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.
1	*ham*	*ham-ārā,* *-āre, -ārī*	*ham-ko* *ham-eṅ* *hamoṅ-ko*	*ham-se* *hamoṅ-se* *ham-meṅ*	*ham-ne* *hamoṅ-ne*
2	*tum*	*tumh-ārā,* *-āre, -ārī*	*tum-ko* *tumh-eṅ* *tumhoṅ-ko*	*tum-se* *tumhoṅ-se* *tum-meṅ*	*tum-ne* *tumhoṅ-ne*
3	*we*	*un-kā, -ke, -kī* *unh-kā,* &c. *un hoṅ-ka,* &c. *win-kā,* &c.	*un-ko* *unh-eṅ* or *win-heṅ* *unhoṅ-ko*	*un-se* *unhoṅ se* *un-meṅ*	*un-ne* *unhoṅ-ne*
4	*ye*	*in-kā, -ke, -kī* *inh-kā,* &c. *inhoṅ-kā,* &c.	*in-ko* *inh-eṅ* *inhoṅ-ko*	*in-se* *inhoṅ-se* *in-meṅ*	*in-ne* *inhoṅ-ne*
5	*jo* or *jaun*	*jin-kā, -ke, -kī* *jinh-kā,* &c. *jinhoṅ-kā,* &c.	*jin-ko* *jinh-eṅ* *jinhoṅ-ko*	*jin-se* *jinhoṅ-se* *jin-meṅ*	*jin-ne* *jinhoṅ-ne*
6	*so* or *taun*	*tin-kā, -ke, -kī* *tinh-kā,* &c. *tinhoṅ-kā,* &c.	*tin-ko* *tinh-eṅ* *tinhoṅ-ko*	*tin-se* *tinhoṅ-se* *tin-meṅ*	*tin-ne* *tinhoṅ-ne*
7	*kaun*	*kin-kā, -ke, -kī* *kinh-kā,* &c. *kinhoṅ-kā*	*kin-ko* *kinh-eṅ* *kinhoṅ-ko*	*kin-se* *kinhoṅ-se* *kin-meṅ*	*kin-ne* *kinhoṅ-ne*
8	*kyā*	. . . . .	. . . . .	. . . . .	. . . .
9	*ko-ī* or *ka-ī*	. . . . .	. . . . .	. . . . .	. . . .
10	*kuchh*	. . . . .	. . . . .	. . . . .	. . . .
11	*āp*	. . . . .	. . . . .	. . . . .	. . . .
12	*āp*	. . . . .	. . . . .	*āpas meṅ* 'among themselves'	. . . .

31. Observe, that the first and second pronouns may add either *-rā* or *-re* or *-rī* for their Gen. sing., and either *-ārā* or *-āre* or *-ārī* for their Gen. plur., according to the

rule for the use of *-kā, -ke, -kī,* in the declension of nouns* (see rule 7). In the Dat. and Ac. they may add either *e* or *ko* for the sing., and either *eṅ* or *ko* or *oṅ-ko* for the plural. Sometimes *h* is added to the pronominal base in the plural before the postpositions and before *oṅ*. When *oṅ* is used, the plural pronoun, which may otherwise stand for the singular, then generally has a plural meaning.

32. Observe also, that in the singular the agent adds *ne* to the nominative forms *maiṅ* and *tū*, and not to the oblique forms *mujh* and *tujh*, unless the *ne* be separated from the pronoun by an intermediate word, as *maiṅ ne* 'by me,' but *mujh faḳīr ne* 'by me the *faḳīr*.'

33. The relative pronoun *jo* is sometimes repeated or compounded: thus, *jo jo* 'whoever,' 'whatsoever;' *jo so* (Gen. *jis tis kā*) 'whosoever,' &c.; *jo ko-ī* (Gen. *jis-kisī-kā, -ke, -kī*) 'whosoever,' &c.; *jo kuchh* 'whatsoever.'

34. The relative generally stands in the former part of a sentence, and the correlative in the latter; as, *jo bad kām karegā so sazā pāwegā* 'who does evil he will suffer.' Observe, that *wuh* as well as *so* is often used as a correlative to *jo*.

35. In negative sentences the interrogative is substituted for the relative; as, *wuh kaun hai ham nahīṅ jānte* 'we know not who he is.'

36. The interrogative may be compounded thus, *aur kaun* 'who else?' *aur kyā* 'what else?' *kaun sā* 'what like†?' *Kyā* is sometimes used as a conjunction, meaning 'whether.'

37. The reflexive pronoun *āp* (Gen. *apnā, -ne, -nī*), meaning 'my,' 'thy,' 'his,' 'her,' 'our,' 'your,' 'their,' is always substituted for the possessive cases of the pronouns when they refer to *the same person* as the nominative or agent,

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* The genitive case of the first and second pronouns may be formed with *kā*, if the pronominal base be separated from its postposition by an intervening word. The oblique forms *mujh* and *tujh* are then used; thus, *mujh badbaḳht-kā* 'of me ill-fated.'

† *Sā* is used with the oblique form of the first and second personal pronouns; thus, *mujh sā* 'like me,' *tujh sā* 'like you.'

as *usne apnā kām kiyā* 'he did his own work,' but *usne unkā kām kiyā* 'he did their work.'

38. *Sab* 'all' may take the termination *hoṅ* when it stands by itself (as *sabhoṅ ne* 'by all'), but when used with a substantive it is indeclinable.

39. Some useful adjectives in *ā* (changeable to *e* and *ī* by rule 19), expressive of similitude and quantity, are formed from the pronouns *yih, wuh, kaun, jaun,* and *taun,* as follows: *aisā* 'this-like,' 'such-like,' 'such;' *itnā* 'this much,' 'so many' (*itne meṅ* 'in the meanwhile'); *waisā* 'that-like,' 'such;' *utnā* 'that much;' *kaisā* 'what-like?' 'in what manner?' 'how?' *kitnā* 'how many?' *jaisā* 'which-like,' 'in the manner which,' 'as;' *jitnā* 'as many;' *taisā* 'such-like,' 'so;' *titnā* 'so many.'

40. The following words have a pronominal signification: *aur* 'other,' 'more;' *dūsrā* 'another;' *donoṅ* 'both;' *ka-ī* 'some;' *ka-ī ek* 'several;' *har* 'every.'

VERBS.

41. AUXILIARY TENSES.

(Anomalous formations derived from *ho-nā* 'to be,' see r. 64.)

Present.

maiṅ hūṅ	'I am.'	*ham haiṅ*	'we are.'
tū hai	'thou art.'	*tum ho*	'you are.'
wuh hai	'he,' 'she,' or 'it is.'	*we haiṅ*	'they are.'

Past.

maiṅ thā	'I was.'	*ham the*	'we were.'
tū thā	'thou wast.'	*tum the*	'you were.'
wuh thā	'he' or 'it was.'	*we the*	'they were.'
Fem. *maiṅ thī,* &c.		Fem. *ham thīṅ,* &c.	

N. B. The above tenses are also used absolutely to denote mere existence.

42. Observe, that as a general rule throughout the verbs, when the masculine singular ends in *ā,* the masculine plural ends in *e,* the feminine singular in *ī,* and the feminine plural in *īṅ* or sometimes *iyāṅ* or *ī-āṅ.*

43. The infinitive or verbal noun ends in *nā;* as, *bol-nā* 'to speak.' This *nā* is changeable to *ne* and *nī,* like sub-

stantives in *ā* of the second declension, and is declined with the postpositions *kā, ke, kī, ko* &c., like other nouns. It is also changeable to *nī* for the singular, and *nīṅ* or *niyāṅ* or *nī-āṅ* for the plural, to agree with feminine nouns.

44. The root (which also stands for the 2d sing. imperative) is formed by rejecting the *nā* of the infinitive; as, *bol.*

45. The present participle is formed by adding *tā* to the root; as, *bol-tā* 'speaking.'

[N. B. This *tā* is only used for the masc. sing. It is changeable to *te* for the masc. plural, to *tī* for the fem. sing., and to *tiṅ* or *tiyāṅ* or *tī-āṅ* for the fem. plural.]

46. The past participle is formed by adding *ā* to the root; as, *bol-ā* 'spoken.'

[N. B. This *ā* is only used for the masc. sing. It is changeable to *e* for the masc. plural, to *ī* for the fem. sing., and to *iṅ* or *iyaṅ* or *ī-āṅ* for the fem. plural.]

47 A. Three tenses come from the root, viz. the Aorist, Future, and Imperative (with its respectful form).

[48. These are the only tenses which take terminations, properly so called; the tenses under B. and C. being formed with the participles and auxiliaries. The terminations are,

For the Aorist, *ūṅ, e, e; eṅ, o, eṅ.*

— Future masc. *ūṅgā, egā, egā; enge, oge, enge.*

— Future fem. *ūṅgī, egī, egī; eṅgīṅ, ogīṅ, eṅgīṅ,* or *eṅgiyāṅ* &c.

— Imperative, *ūṅ,* root, *e; eṅ, o, eṅ.*

— Respectful imp. *iye* or *iyegā,* pl. *iyo.* (N. B. *iyo* is more imperative than *iye.* A form *iyeṅ* occurs for the 1st and 3d plur.; thus, *farmā-iyeṅ* 'they should be pleased to command.' B. o B. p. 122.)]

B. Three common tenses come from the present participle, viz. the Indefinite, the Present, and the Imperfect.

C. Three from the past participle, viz. the Past, the Perfect, and the Pluperfect.

Six other uncommon tenses are given at r. 65.

CONJUGATION.

TRANSITIVE OR ACTIVE VERBS.

49. Transitive verbs, if the root end in a consonant, are conjugated like *mār-nā* 'to strike;' and if the root end in a vowel, like *bulā-nā* 'to call.'

50. Observe the peculiarity which distinguishes them from intransitives at r. 58;—that in the *past* tenses, formed by the past participle (see C. p. 17), a kind of passive construction is required; that is to say, the nominative is changed into an agent with *ne*, and the object of the verb then becomes the nominative, the past participle agreeing with it in gender and number*.

51. TRANSITIVES ENDING IN CONSONANTS.

Model, *mār*.

Infinitive and verbal noun, *mār-nā* 'to strike,' *mārne kā, -ke, -kī,* 'of striking,' &c.

A. Root and 2d sing. imperative, 'strike thou,' *mār*.

B. Present participle, 'striking,' *mār-tā*, f. *mār-tī*, Pl. *mār-te*, f. *mār-tīṅ*.

C. Past participle, 'struck,' *mār-ā*, f. *mār-ī*, Pl. *mār-e*, f. *mār-īṅ*.

52. A. *Tenses from the root.*

1. Aorist (or Potential).

[Add to the root the terminations *ūṅ, e, e; eṅ, o, eṅ.*]

maiṅ mār-ūṅ 'I may strike.'	*ham mār-eṅ* 'we may strike.'
tū mār-e	*tum mār-o*
wuh mār-e	*we mār-eṅ*

* Sometimes, however, the object takes *ko*, in which case the past participle remains unchanged, being used as it were impersonally; thus, *laṛke ne laṛkī mārī* 'by the boy the girl was beaten,' or *laṛke ne laṛkī ko mārā* 'there was a beating by the boy to the girl.'

2. Future.

[Add to the last *gā* for the masc. and *gī* for the fem. sing., *ge* for the masc. and *gīṅ* or *giyāṅ* for the fem. plural.]

	f.		f.
maiṅ mār-ūṅ-gā (-gī) 'I will strike.'		*ham mār-eṅ-ge (-gīṅ)*	
tū mār-e-gā (-gī)		*tum mār-o-ge (-gīṅ)*	
wuh mār-e-gā (-gī)		*we mār-eṅ-ge (-gīṅ)*	

3. Imperative.

[The same as 1, except in 2d sing., where the root stands alone.]

maiṅ mār-ūṅ 'let me strike.'	*ham mār-eṅ* 'let us strike.'
tū mār	*tum mār-o*
wuh mār-e	*we mār-eṅ*

Respectful imperative, sing. *mār-iye* or *mār-iyegā*, pl. *mār-iyo*.

53. B. *Tenses from the present participle.*

1. Indefinite (or Present Indefinite or Conditional), 'I strike or would strike;' '(if) I had struck.'

	f.		f.
maiṅ mār-tā (-tī)		*ham mār-te (-tīṅ)*	
tū mār-tā (-tī)		*tum mār-te (-tīṅ)*	
wuh mār-tā (-tī)		*we mār-te (-tīṅ)*	

2. Present (or Present Present), 'I strike or am striking.'

	f.		f.
maiṅ mār-tā hūṅ (-tī hūṅ)		*ham mār-te haiṅ (-tī haiṅ)*	
tū mār-tā hai (-tī hai)		*tum mār-te ho (-tī ho)*	
wuh mār-tā hai (-tī hai)		*we mār-te haiṅ (-tī haiṅ)*	

3. Imperfect (or Present Past), 'I was striking.'

	f.		f.
maiṅ mār-tā thā (-tī thī)		*ham mār-te the (-tī thīṅ)*	
tū mār-tā thā (-tī thī)		*tum mār-te the (-tī thīṅ)*	
wuh mār-tā thā (-tī thī)		*we mār-te the (-tī thīṅ)*	

54. C. *Tenses from the past participle.*

1. Past (or Past Indefinite).

Object in sing. masc., 'I struck (the boy),' or 'by me (the boy) was struck.'

maiṅ ne	(*laṛkā*)	*mār-ā*	*ham ne*	(*laṛkā*)	*mār-ā*
tū ne	(*laṛkā*)	*mār-ā*	*tum ne*	(*laṛkā*)	*mār-ā*
us ne	(*laṛkā*)	*mār-ā*	*un ne*	(*laṛkā*)	*mār-ā*

Object in sing. fem., 'I struck (the girl),' or 'by me (the girl) was struck.'

maiṅ ne (*laṛkī*) *mār-ī* * &c. | *ham ne* (*laṛkī*) *mār-ī* * &c.

Object in plur. masc., 'I struck (the boys),' or 'by me (the boys) were struck.'

maiṅ-ne (*laṛke*) *mār-e* * &c. | *ham ne* (*laṛke*) *mār-e* * &c.

Object in plur. fem., 'I struck (the girls),' or 'by me (the girls) were struck.'

maiṅ ne (*laṛkiyāṅ*) *mār-īṅ* * or *mār-iyāṅ* | *ham ne* (*laṛkiyāṅ*) *mār-īṅ* *

2. Perfect (or Past Present).

[Same as the last, with the auxiliary *hai* at the end, or with *haiṅ* when the object is plural.]

Object in sing. masc., 'I have struck (the boy),' or 'by me (the boy) has been struck.'

maiṅ ne	(*laṛkā*)	*mār-ā hai*	*ham ne*	(*laṛkā*)	*mār-ā hai*
tū ne	———		*tum ne*	———	
us ne	———		*un ne*	———	

Object in sing. fem., 'I have struck (the girl),' or 'by me (the girl) has been struck.'

maiṅ-ne (*laṛkī*) *mār-ī hai* | *ham ne* (*laṛkī*) *mār-ī hai*

* When *ko* is added to the object, then the past participle remains unchanged; thus, *maiṅ-ne laṛkī-ko mārā.*

Object in plur. masc., 'I have struck (the boys),' or 'by me (the boys) have been struck.'

maiṅ-ne (laṛke) mār-e haiṅ | *ham ne (laṛke) mār-e haiṅ*

Object in plur. fem., 'I have struck (the girls),' or 'by me (the girls) have been struck.'

maiṅ ne (laṛkiyāṅ) mār-ī haiṅ* | *ham ne (laṛkiyāṅ) mār-ī* haiṅ*

3. Pluperfect (or Past Past).

[Same as 1, with the auxiliary *thā* at the end, or with *the* or *thī* or *thīṅ*, according to the number and gender of the object.]

Object in sing. masc., 'I had struck (the boy),' or 'by me (the boy) had been struck.'

maiṅ-ne (laṛkā) mār-ā thā		*ham ne (laṛkā) mār-ā thā*	
tū-ne	———	*tum ne*	———
us-ne	———	*un ne*	———

Object in sing. fem., 'I had struck (the girl),' or 'by me (the girl) had been struck.'

maiṅ-ne (laṛkī) mār-ī thī | *ham ne (laṛkī) mār-ī thī*

Object in plur. masc., 'I had struck (the boys),' or 'by me (the boys) had been struck.'

maiṅ-ne (laṛke) mār-e the | *ham-ne (laṛke) mār-e the*

Object in plur. fem., 'I had struck (the girls),' or 'by me (the girls) had been struck.'

maiṅ ne (laṛkiyāṅ) mār-ī thīṅ* | *ham ne (laṛkiyāṅ) mār-ī* thīṅ*

Conjunctive participle, 'Having struck.'

mār, mār-e, mār-ke, mār-kar, mār-karke, mār-karkar.

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* The auxiliary ending in a nasal, it is not usual to add a nasal to the participle, as in the past tense, but *mārīṅ* is equally correct.

Participles used adjectively.

mār-tā hū-ā (f. *mār-tī hū-ī;* Pl. or inflected, *mār-te hū-e;* f. *mār-tī hū-īṅ*) 'striking.'

mār-ā hū-ā (f. *mār-ī hū-ī;* Pl. or inflected, *mār-e hū-e;* f. *mār-ī hū-īṅ*) 'stricken.'

Adverbial participle.

mārte-hī 'immediately on striking.'

Noun of agency.

mārne-wālā 'a beater,' 'one who beats.'

Useful transitive verbs conjugated like *mār-nā.*

khol-nā 'to open.'	*pakaṛ-nā* 'to seize.'
pūchh-nā 'to ask.'	*ḍāl-nā* 'to throw.'
rakh-nā 'to place.'	*dekh-nā* 'to see.'
kāṭ-nā 'to cut.'	*nikāl-nā* 'to take out.'
likh-nā 'to write.'	*chāh-nā* 'to desire.'
bhej-nā 'to send.'	*sun-nā* 'to hear.'

55. TRANSITIVE VERBS ENDING IN VOWELS.

Model, *bulā.*

Infinitive and verbal noun, *bulā-nā* 'to call,' *bulā-ne kā, -ke, -kī,* 'of calling,' &c.

A. Root and 2d sing. imperative, 'call thou,' *bulā.*

B. Present participle, 'calling,' *bulā-tā,* f. *bulā-tī,* Pl. *bulā-te,* f. *bulā-tīṅ.*

C. Past participle, 'called,' *bulā-y-ā,* f. *bulā-ī,* Pl. *bulā-e,* f. *bulā-īṅ.*

[Observe—Transitives ending in vowels only differ from those ending in consonants* by requiring the insertion of *y* before the *ā* of the past participle, and the optional insertion of *w* before the termination *e* and *eṅ* of the aorist, future, and imperative.]

56. N.B. Roots ending in *o* as well as *ā* insert *y* before *ā* of the past participle; thus *dho-nā* 'to wash' becomes *dho-y-ā.*

* But *kar-nā,* although ending in a consonant, makes *kiyā,* irregularly.

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may call.' 2. *Future*, 'shall call.' 3. *Imperative*, 'call.' R. *Respectful*, 'be pleased to call.'

	SINGULAR.			PLURAL.	
1. *maiṅ bulā-ūṅ*	*tū bulā(w)-e*	*wuh bulā(w)-e*	*ham bulā(w)-eṅ*	*tum bulā-o*	*we bulā(w)-eṅ*
2. *bulā-ūṅ-gā*	*bulā(w)-e-gā*	*bulā(w)-e-gā*	*bulā(w)-eṅ-ge*	*bulā-o-ge*	*bulā(w)-eṅ-ge*
3. *bulā-ūṅ*	*bulā*	*bulā(w)-e*	*bulā(w)-eṅ*	*bulā-o*	*bulā(w)-eṅ*
R.	*bulā-iye* or *bulā-iyegā*			*bulā-iyo*	

The future feminine will end in *-gī* for the sing. and *-gīṅ* for the plural.

B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would call.' 2. *Present* (or *Present Present*), 'am calling.' 3. *Imperfect* (or *Present Past*), 'was calling.'

1. *maiṅ bulā-tā*		*tū bulā-tā*		*wuh bulā-tā*		*ham bulā-te*		*tum bulā-te*		*we bulā-te*	
2.	— *hūṅ*	—	*hai*	—	*hai*	—	*haiṅ*	—	*ho*	—	*haiṅ*
3.	— *thā*	—	*thā*	—	*thā*	—	*the*	—	*the*	—	*the*

The feminine forms will be, for 1. *bulā-tī* &c., pl. *bulā-tīṅ* &c.; for 2. *bulā-tī hūṅ* &c., pl. *bulā-tī haiṅ* &c.; for 3. *bulā-tī thī* &c., pl. *bulā-tī thīṅ* &c.

C. *Tenses from the past participle.* (Nominative to be changed into agent with *ne.*)

1. *Past* (or *Past Indefinite*), 'called.' 2. *Perfect* (or *Past Present*), 'have (was) called.'
3. *Pluperfect* (*Past Past*), 'had (had been) called.'

1.	*maiṅ ne bulā-y-ā*	*tū ne bulā-y-ā*	*us ne bulā-y-ā*	*ham ne bulā-y-ā*	*tum ne bulā-y-ā*	*un ne bulā-y-ā*	
2.	— *hai*	— *hai*	— *hai*	— *hai*	— *hai*	— *hai*	
3.	— *thā*	— *thā*	— *thā*	— *thā*	— *thā*	— *thā*	

The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms for 1. 2. 3. respectively will be *bulā-e, bulā-e haiṅ, bulā-e the;* when fem. sing. *bulā-ī, bulā-ī hai, bulā-ī thī;* when fem. pl. *bulā-īṅ, bulā-ī haiṅ, bulā-ī thīṅ.*

Conjunctive participle, 'having called,' *bulā, bulā-e, bulā-ke, bulā-kar, bulā-karke, bulā-karkar.*

Participles used adjectively; Present, 'calling,' *bulā-tā hū-ā* (f. *bulā-tī hū-ī;* Pl. or inflected, *bulā-te hū-e;* f. *bulā-tī hū-īṅ*); Past, 'called,' *bulā-y-ā hū-ā* (f. *bulā-ī hū-ī;* Pl. or inflected, *bulā-e hū-e;* f. *bulā-ī hū-īṅ*).

Adverbial participle, 'immediately on speaking,' *bulāte-hī.*

Noun of agency, 'a caller,' *bulāne-wālā.*

57. Useful transitive verbs conjugated like *bulā-nā.*

khā-nā 'to eat.'	*pahunchā-nā* 'to convey.'	*bachā-nā* 'to save.'	*banā-nā* 'to make.'
lagā-nā 'to apply.'	*satā-nā* 'to vex.'	*khilā-nā* 'to feed.'	*chhipā-nā* 'to conceal.'
jagā-nā 'to awaken.'	*batā-nā* 'to show.'	*chhuṛā-nā* 'to set free.'	*pilā-nā* 'to give to drink.'
farmā-nā 'to command.'	*pā-nā* 'to find.'	*gā-nā* 'to sing.'	*sulā-nā* 'to put to sleep.'

INTRANSITIVE OR NEUTER VERBS.

58. Intransitive or neuter verbs, if the root end in a consonant, are conjugated like *bol-nā* 'to speak;' and if the root end in a vowel, like *lā-nā* 'to bring.'

N. B. These two verbs, though apparently active, must be regarded as neuter from the fact of their not admitting *ne* in the past tenses. *Kah-nā* 'to say,' on the other hand, is active, and always requires *ne*.

59. INTRANSITIVES ENDING IN CONSONANTS.

Model, *bol*.

Infinitive and verbal noun, *bol-nā* 'to speak,' *bolne kā, -ke, -kī,* 'of speaking.'

A. Root and 2d sing. imperative, 'speak thou,' *bol*.

B. Present participle, 'speaking,' *bol-tā*, f. *bol-tī*, Pl. *bol-te*, f. *bol-tīṅ*.

C. Past participle, 'spoken,' *bol-ā*, f. *bol-ī*, Pl. *bol-e*, f. *bol-īṅ*.

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may speak.' 2. *Future*, 'shall speak.' 3. *Imperative*, 'speak.' R. *Respectful*, 'be pleased to speak.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ bol-ūṅ*	*tū bol-e*	*wuh bol-e*	*ham bol-eṅ*	*tum bol-o*	*we bol-eṅ*
2.	*bol-ūṅ-gā (-gī)*	*bol-e-gā (-gī)*	*bol-e-gā (-gī)*	*bol-eṅ-ge (-gīṅ)*	*bol-o-ge (-gīṅ)*	*bol-eṅ-ge (-gīṅ)*
3.	*bol-ūṅ*	*bol*	*bol-e*	*bol-eṅ*	*bol-o*	*bol-eṅ*
R.		*bol-iye* or *bol-iyegā*			*bol-iyo*	

B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would speak.' 2. *Present* (or *Present Present*), 'am speaking.' 3. *Imperfect* (or *Present Past*), 'was speaking.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ bol-tā (-tī)*	*tū bol-tā (-tī)*	*wuh bol-tā (-tī)*	*ham bol-te (-tīṅ)*	*tum bol-te (-tīṅ)*	*we bol-te (-tīṅ)*
2.	*bol-tā (-tī) hūn*	*bol-tā (-tī) hai*	*bol-tā (-tī) hai*	*bol-te (-tī) haiṅ*	*bol-te (-tī) ho*	*bol-te (-tī) haiṅ*
3.	*bol-tā thā*	*bol-tā thā*	*bol-tā thā*	*bol-te the*	*bol-te the*	*bol-te the*
	f. *-tī thī*	f. *-tī thī*	f. *-tī thī*	f. *-tī thīṅ*	f. *-tī thīṅ*	f. *-tī thīṅ*

C. *Tenses from the past participle.*

1. *Past* (or *Past Indefinite*), 'spoken.' 2. *Perfect* (or *Past Present*), 'have spoken.' 3. *Pluperfect* (or *Past Past*), 'had spoken.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ bol-ā (-ī)*	*tū bol-ā (-ī)*	*wuh bol-ā (-ī)*	*ham bol-e (-īṅ)*	*tum bol-e (-īṅ)*	*we bol-e (-īṅ)*
2.	*bol-ā (-ī) hūṅ*	*bol-ā (-ī) hai*	*bol-ā (-ī) hai*	*bol-e (-ī) haiṅ*	*bol-e (-ī) ho*	*bol-e (-ī) haiṅ*
3.	*bol-ā thā*	*bol-ā thā*	*bol-ā thā*	*bol-e the*	*bol-e the*	*bol-e the*
	f. *bol-ī thī*	*bol-ī thī*	*bol-ī thī*	f. *bol-ī thīṅ*	*bol-ī thīṅ*	*bol-ī thīṅ*

Conjunctive participle, 'having spoken,' *bol, bol-e, bol-ke, bol-kar, bol-karke, bol-karkar.*

Participles used adjectively; Present, 'speaking,' *bol-tā hū-ā* (f. *bol-tī hū-ī;* Pl. or inflected, *bol-te hū-e; bol-tī hū-īṅ*); Past, 'spoken,' *bol-ā hū-ā* (f. *bol-ī hū-ī:* Pl. or inflected, *bol-e hū-e;* f. *bol-ī hū-īṅ*).

Adverbial participle, 'immediately on speaking,' *bolte-hī.*
Noun of agency, 'a speaker,' *bolne-wālā.*

60. INTRANSITIVES ENDING IN VOWELS.

Model, *lā.*

Infinitive and verbal noun, *lā-nā* 'to bring,' *lā-ne kā, -ke, -kī,* 'of bringing.'

A. Root and 2d sing. imperative, 'bring thou,' *lā.*

B. Present participle, 'bringing,' *lā-tā,* f. *lā-tī,* Pl. *lā-te,* f. *lā-tīṅ.*

C. Past participle, 'brought,' *lā-y-ā,* f. *lā-ī,* Pl. *lā-e,* f. *lā-īṅ.*

[Observe—Intransitive verbs ending in vowels only differ from those ending in consonants by inserting *y* before the *ā* of the past participle (according to rule 56), and by optionally inserting *w* before the *e* and *eṅ* of the aorist, future, and imperative.]

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may bring.' 2. *Future,* 'shall bring.' 3. *Imperative,* 'bring.' R. *Respectful,* 'be pleased to bring.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ lā-ūṅ*	*tū lā-(w)e*	*wuh lā-(w)e*	*ham lā-(w)eṅ*	*tum lā-o*	*we lā-(w)eṅ*
2.	*lā-ūṅ-gā (-gī)*	*lā-(w)e-gā (-gī)*	*lā-(w)e-gā (-gī)*	*lā-(w)eṅ-ge (-gīṅ)*	*lā-o-ge (-gīṅ)*	*lā-(w)eṅ-ge (-gīṅ)*
3.	*lā-ūṅ*	*lā*	*lā-(w)e*	*lā-(w)eṅ*	*lā-o*	*lā-(w)eṅ*
R.		*lā-iye* or *lā-iyegā*			*lā-iyo*	

B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would bring.' 2. *Present* (or *Present Present*), 'am bringing.' 3. *Imperfect* (or *Present-Past*), 'was bringing.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ lā-tā (-tī)*	*tū lā-tā (-tī)*	*wuh lā-tā (-tī)*	*ham lā-te (-tīṅ)*	*tum lā-te (-tīṅ)*	*we lā-te (-tīṅ)*
2.	*lā-tā (-tī) hūṅ*	*lā-tā (-tī) hai*	*lā-tā (-tī) hai*	*lā-te (-tī) haiṅ*	*lā-te (-tī) ho*	*lā-te (-tī) haiṅ*
3.	*lā-tā thā*	*lā-tā thā*	*lā-tā thā*	*lā-te the*	*lā-te the*	*lā-te the*
	f. *-tī thī*	f. *-tī thī*	f. *-tī thī*	f. *-tī thīṅ*	f. *-tī thīṅ*	f. *-tī thīṅ*

The feminine forms will be, for 1. *lā-tī* &c., pl. *lā-tīṅ* &c.; for 2. *lā-tī hūṅ* &c., pl. *lā-tī haiṅ* &c.; for 3. *lā-tī thī* &c., pl. *lā-tī thīṅ* &c.

C. *Tenses from the past participle.*

1. *Past* (or *Past Indefinite*), 'brought.' 2. *Perfect* (or *Past Present*), 'have brought.' 3. *Pluperfect* (or *Past Past*), 'had brought.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ lā-yā (lā-ī)*	*tū lā-yā (lā-ī)*	*wuh lā-yā (lā-ī)*	*ham lā-e (-īṅ)*	*tum lā-e (-īṅ)*	*we lā-e (-īṅ)*
2.	*lā-yā (lā-ī) hūṅ*	*lā-yā (lā-ī) hai*	*lā-yā (lā-ī) hai*	*lā-e (-ī) haiṅ*	*lā-e (-ī) ho*	*lā-e (-ī) haiṅ*
3.	*lā-yā thā*	*lā-yā thā*	*lā-yā thā*	*lā-e the*	*lā-e the*	*lā-e the*
	f. *lā-ī thī*	f. *lā-ī thī*	f. *lā-ī thī*	f. *lā-ī thīṅ*	f. *lā-ī thīṅ*	f. *lā-ī thīṅ*

Conjunctive participle, 'having brought,' *lā, lā-e, lā-ke, lā-kar, lā-karke, lā-karkar.*

Participles used adjectively; Present, 'bringing,' *lā-tā hū-ā* (f. *lā-tī hū-ī;* Pl. or inflected, *lā-te hū-e;* f. *lā-ī hū-ĩ*); Past, 'brought,' *lā-yā hū-ā* (f. *lā-ī hū-ī;* Pl. or inflected, *lā-e hū-e;* f. *lā-ī hū-ĩ*).

Adverbial participle, 'immediately on bringing,' *lāte-hī.*

Noun of agency, 'a bringer,' *lāne-wālā.*

61. PASSIVE VOICE WITH *JĀ-NĀ* 'TO GO.'

The passive voice is formed by prefixing the past participle (changeable to agree with a plural or feminine nominative) of any active verb to the tenses of the neuter verb *jā-nā* 'to go:' thus, *mār-ā jā-nā* 'to be beaten:' Aorist or Potential, *maiṅ mār-ā jā-ūṅ* 'I may be beaten;' Future, *maiṅ mār-ā jā-ūṅgā* 'I shall be beaten,' *wuh mār-ī jā-wegī* 'she will be beaten.' The past participle of *jā-nā* is *ga-yā* irregularly (f. *ga-ī*, Pl. *ga-e*, f. *ga-ĩ*). In other respects it is like *lā-nā*, as follows:—

62. Root, *jā.*

Infinitive and verbal noun, *jā-nā* 'to go,' *jā-ne kā, -ke, -kī,* 'of going.'

A. Root and 2d sing. imperative, 'go thou,' *jā.*

B. Present participle, 'going,' *jā-tā,* f. *jā-tī,* Pl. *jā-te,* f. *jā-tĩ.*

C. Past participle, 'gone,' *ga-y-ā,* f. *ga-ī,* Pl. *ga-e,* f. *ga-ĩ.*

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may go.' 2. *Future*, 'shall go.' 3. *Imperative*, 'go.' R. *Respectful*, 'be pleased to go.'

		f.			f.
1. *maiṅ jā-ūṅ*	*tū jā-(w)e*	*wuh jā-(w)e*	*ham jā-(w)eṅ*	*tum jā-o*	*we jā-(w)eṅ*
2. *jā-ūṅ-gā*	*jā-(w)e-gā*	*jā-(w)e-gā* (*-gī*)	*jā-(w)eṅ-ge*	*jā-o-ge*	*jā-(w)eṅ-ge* (*-gīṅ*)
3. *jā-ūṅ*	*jā*	*jā-(w)e*	*jā-(w)eṅ*	*jā-o*	*jā-(w)eṅ*
R.	*jā-iye* or *jā-iyegā*			*jā-iyo*	

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B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would go.' 2. *Present* (or *Present Present*), 'am going.' 3. *Imperfect* (or *Present Past*), 'was going.'

	f.		f.		f.		f.		f.
1. *maiṅ jā-tā* (*-tī*)		*tū jā-tā* (*-tī*)		*wuh jā-tā* (*-tī*)		*ham jā-te* (*-tīṅ*)		*tum jā-te* (*-tīṅ*)		*we jā-te* (*-tīṅ*)
2. *jā-tā* (*-tī*) *hūṅ*		*jā-tā* (*-tī*) *hai*		*jā-tā* (*-tī*) *hai*		*jā-te* (*-tī*) *haiṅ*		*jā-te* (*-tī*) *ho*		*jā-te* (*-tī*) *haiṅ*
3. *jā-tā thā*		*jā-tā thā*		*jā-tā thā*		*jā-te the*		*jā-te the*		*jā-te the*
f. *-tī thī*		f. *-tī thī*		f. *-tī thī*		f. *-tī thīṅ*		f. *-tī thīṅ*		f. *-tī thīṅ*

C. *Tenses from the past participle.*

1. *Past* (or *Past Indefinite*), 'gone.' 2. *Perfect* (or *Past Present*), 'have gone.' 3. *Pluperfect* (or *Past Past*), 'had gone.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ ga-yā (ga-ī)*	*tū ga-yā (ga-ī)*	*wuh ga-yā (ga-ī)*	*ham ga-e (-īṅ)*	*tum ga-e (-īṅ)*	*we ga-e (-īṅ)*
2.	*ga-yā (ga-ī) hūṅ*	*ga-yā (ga-ī) hai*	*ga-yā (ga-ī) hai*	*ga-e (-ī) haiṅ*	*ga-e (-ī) ho*	*ga-e (-ī) haiṅ*
3.	*ga-yā thā* / f. *ga-ī thī*	*ga-yā thā* / f. *ga-ī thī*	*ga-yā thā* / f. *ga-ī thī*	*ga-e the* / f. *ga-ī thīṅ*	*ga-e the* / f. *ga-ī thīṅ*	*ga-e the* / f. *ga-ī thīṅ*

Conjunctive participle, 'having gone,' *jā, jā-e, jā-ke, jā-kar, jā-karke, jā-karkar.*

Participles used adjectively; Present, 'going,' *jā-tā hū-ā* (f. *jā-tī hū-ī;* Pl. or inflected, *jā-te hū-e;* f. *jā-tī hū-īṅ*); Past, 'gone,' *ga-yā hū-ā* (f. *ga-ī hū-ī;* Pl. or inflected, *ga-e hū-e;* f. *ga-ī hū-īṅ*).

Adverbial participle, 'immediately on going,' *jā-te-hī.*

Noun of agency, 'one who goes,' *jāne-wālā.*

Observe—The passive voice, formed with the tenses of *jā-nā*, placed after a past participle, is generally used when the agent is unknown, or not specifically referred to. When the agent is known and expressed, it will generally be sufficient to use the past participle alone; see past tenses of *mār-nā.*

63. Observe also, that *jā-nā* is sometimes added to the *roots* of verbs, but does not then necessarily give a passive signification: thus, *ho jā-nā* 'to become;' *so jā-nā* 'to go to sleep;' *mar jā-nā* 'to die;' *rah jā-nā* 'to stop;' *uṭh jā-nā* 'to rise up;' *ḍar jā-nā* 'to fear;' *ḍūb jā-nā* 'to be drowned;' *ghabrā jā-nā* 'to be agitated.'

64. Conjugation of the neuter and auxiliary verb *ho-nā* 'to be or to become.'

The past participle of this verb is *hū-ā* irregularly (f. *hū-ī*, Pl. *hū-e*, f. *hū-iṅ*). It resembles roots ending in *ā* in allowing *w* to be optionally inserted before the *e* and *eṅ* of the aorist, future, and imperative; but when *w* is not inserted, it may optionally, by a rule peculiar to roots in *o*, drop the *ū* and *e* of the terminations of these tenses (leaving the root *ho* either to combine with the remaining *ṅ* or to stand alone), excepting in the 1st sing. of the future, where it rather drops the *o* of the root, and retains the *ū* of *ūṅgā*.

In the respectful imperative *j* is anomalously inserted before *iye*.

Root, *ho*.

Infinitive and verbal noun, *ho-nā* 'to be,' *ho-ne kā, -ke, -kī,* 'of being.'

A. Root and 2d sing. imperative, 'be thou,' *ho*.

B. Present participle, 'being,' *ho-tā*, f. *ho-tī*, Pl. *ho-te*, f. *ho-tīṅ*.

C. Past participle, 'been,' *hū-ā*, f. *hū-ī*, Pl. *hū-e*, f. *hū-īṅ*.

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may be.' 2. *Future*, 'shall be.' 3. *Imperative*, 'be.' R. *Respectful*, 'be pleased to speak.'

1. *maiṅ ho-ūṅ* or *hoṅ*	*tū ho-(w)e* or *ho*	*wuh ho-(w)e* or *ho*		*ham ho-(w)eṅ* or *hoṅ*	*tum ho-o* or *ho*	*we ho-(w)eṅ* or *hoṅ*	
2. *ho-ūṅgā* or *hūṅ-gā*	*ho-(w)egā* or *ho-gā*	*ho-(w)egā* or *ho-gā*	f. *-gī*	*ho-(w)eṅge* or *hoṅge*	*ho-oge* or *ho-ge*	*ho-(w)eṅge* or *hoṅge*	f. *-gīṅ*
3. *ho-ūṅ* or *hoṅ*	*ho*	*ho-(w)e* or *ho*		*ho-(w)eṅ* or *hoṅ*	*ho-o* or *ho*	*ho-(w)eṅ* or *hoṅ*	
R.	*hū-j-iye* or *hū-j-iyegā*				*hū-j-iyo*		

B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would be,' 'used to be.' 2. *Present* (or *Present Present*), 'am.' 3. *Imperfect* (or *Present Past*), 'was,' 'was becoming.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ ho-tā (-tī)*	*tū ho-tā (-tī)*	*wuh ho-tā (-tī)*	*ham ho-te (-tīṅ)*	*tum ho-te (-tīṅ)*	*we ho-te (-tīṅ)*
2.	*ho-tā (-tī) hūṅ*	*ho-tā (-tī) hai*	*ho-tā (-tī) hai*	*ho-te (-tī) haiṅ*	*ho-te (-tī) ho*	*ho-te (-tī) haiṅ*
3.	*ho-tā thā*	*ho-tā thā*	*ho-tā thā*	*ho-te the*	*ho-te the*	*ho-te the*
	f. *-tī thī*	f. *-tī thī*	f. *-tī thī*	f. *-tī thīṅ*	f. *-tī thīṅ*	f. *-tī thīṅ*

C. *Tenses from the past participle.*

1. *Past* (or *Past Indefinite*), 'became.' 2. *Perfect* (or *Past Present*), 'have become.' 3. *Pluperfect* (or *Past Past*), 'had become.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ hū-ā (hū-ī)*	*tū hū-ā (hū-ī)*	*wuh hū-ā (hū-ī)*	*ham hū-e (-īṅ)*	*tum hū-e (-īṅ)*	*we hū-e (-īṅ)*
2.	*hū-ā (-ī) hūṅ*	*hū-ā (-ī) hai*	*hū-ā (-ī) hai*	*hū-e (-ī) haiṅ*	*hū-e (-ī) ho*	*hū-e (-ī) haiṅ*
3.	*hū-ā thā*	*hū-ā thā*	*hū-ā thā*	*hū-e the*	*hū-e the*	*hū-e the*
	f. *hū-ī thī*	f. *hū-ī thī*	f. *hū-ī thī*	f. *-ī thīṅ*	f. *-ī thīṅ*	f. *-ī thīṅ*

Conjunctive participle, 'having been,' *ho, hū-e, ho-ke, ho-kar, ho-karke, ho-karkar.*

Participles used adjectively; Present, 'being,' *ho-tā hū-ā* (f. *ho-tī hū-ī;* Pl. or inflected, *ho-te hū-e;* f. *ho-tī hū-īṅ*); Past, 'been,' *hū-ā* (f. *hū-ī;* Pl. or inflected, *hū-e;* f. *hū-īṅ*).

Adverbial participle, 'immediately on being,' *hote-hī.*
Noun of agency, 'one being,' *hone-wālā.*

65. Observe here, that the aorist, future, and indefinite of *ho-nā* are occasionally, but rarely, joined as auxiliaries to the present and past participles of any verb. This adds six tenses to the nine already specified as belonging to all verbs; but as these tenses are rarely met with, it will be sufficient to indicate them under *bol-nā*, as follows :—

Three additional tenses from the present participle.

1. *Present aorist,* 'I may be speaking,' *maiṅ bol-tā ho-ūṅ* or *hoṅ* — *tū bol-tā ho-(w)e* or *ho*, &c.
2. *Present future,* 'I shall be speaking,' *maiṅ bol-tā ho-ūṅ-gā* or *hūṅgā* — *tū bol-tā ho-(w)egā* or *ho-gā.*
3. *Present conditional,* 'had I been speaking,' *maiṅ bol-tā ho-tā* — *tū bol-tā ho-tā*, &c.

Three additional tenses from the past participle.

1. *Past aorist,* 'I may have spoken,' *maiṅ bol-ā ho-ūṅ* or *hoṅ* — *tū bol-ā ho-(w)e* or *ho*, &c.
2. *Past future,* 'I shall or will have spoken,' *maiṅ bol-ā ho-ūṅgā* or *hūṅgā* — *tū bol-ā ho-(w)egā* or *ho-gā.*
3. *Past conditional,* 'had I spoken,' *maiṅ bol-ā hotā* — *tū bol-ā ho-tā*, &c.

Of these six tenses the past future is the one most likely to occur.

66. N. B. The verb *mar-nā* 'to die' is like *ho-nā* in making *mū-ā* (f. *mū-ī*, Pl. *mū-e*, f. *mū-īṅ*) in past participle, as if the root were *mū* (from Sanskṛit *mṛi*, Prākṛit *mu*). Hence the tenses from the

past participle will be like those from the past part. of *ho-nā*. In other respects *mar-nā* is quite regular, like *bol-nā:* thus, Aorist, *mar-ūṅ, -e, -e; -eṅ, -o, -eṅ:* Indefinite, *mar-tā*, &c.

67. Conjugation of the active verb *kar-nā* 'to do,' 'to make.'

The past participle of this verb is *ki-yā* irregularly (f. *kī*, Pl. *kī-e*, f. *kīṅ*). In other respects it is regular, excepting that *j* is anomalously inserted before the *iye* of the respectful imperative, as in the case of *ho-nā*.

Root, *kar*.

Infinitive and verbal noun, *kar-nā* 'to do,' *kar-ne kā, -ke, -kī*, 'of doing.'

A. Root and 2d sing. imperative, 'do thou,' *kar*.

B. Present participle, 'doing,' *kar-tā*, f. *kar-tī*, Pl. *kar-te*, f. *kar-tīṅ*.

C. Past participle, 'done,' *ki-y-ā*, f. *kī*, Pl. *kī-e*, f. *kīṅ*.

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may do.' 2. *Future*, 'shall do.' 3. *Imperative*, 'do.' R. *Respectful*, 'be pleased to do.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ kar-ūṅ*	*tū kar-e*	*wuh kar-e*	*ham kar-eṅ*	*tum kar-o*	*we kar-eṅ*
2.	*kar-ūṅgā* (*-gī*)	*kar-egā* (*-gī*)	*kar-egā* (*-gī*)	*kar-eṅge* (*-gīṅ*)	*kar-oge* (*-gīṅ*)	*kar-eṅge* (*-gīṅ*)
3.	*kar-ūṅ*	*kar*	*kar-e*	*kar-eṅ*	*kar-o*	*kar-eṅ*
R.		*kī-j-iye* or *kī-j-iyegā*			*kī-j-iyo*	

B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would do.' 2. *Present* (or *Present Present*), 'am doing.' 3. *Imperfect* (or *Present Past*), 'was doing.'

	f.		f.		f.		f.		f.		f.
1.	*maiṅ kar-tā (-tī)*		*tū kar-tā (-tī)*		*wuh kar-tā (-tī)*		*ham kar-te (-tīṅ)*		*tum kar-te (-tīṅ)*		*we kar-te (-tīṅ)*
2.	*kar-tā (-tī) hūṅ*		*kar-tā (-tī) hai*		*kar-tā (-tī) hai*		*kar-te (-tī) haiṅ*		*kar-te (-tī) ho*		*kar-te (-tī) haiṅ*
3.	*kar-tā thā*	*kar-tā thā*		*kar-tā thā*		*kar-te the*		*kar-te the*		*kar-te the*	
	f. *-tī thī*	f. *-tī thī*		f. *-tī thī*		f. *-tī thīṅ*		f. *-tī thīṅ*		f. *-tī thīṅ*	

C. *Tenses from the past participle.*

1. *Past* (or *Past Indefinite*), 'done.' 2. *Perfect* (or *Past Present*), 'have done.' 3. *Pluperfect* (or *Past Past*), 'had done.'

	f.		f.		f.		f.		f.		f.
1.	*maiṅ ne ki-yā (kī)*		*tū ne ki-yā (kī)*		*us ne ki-yā (kī)*		*ham ne ki-yā (kī)*		*tum ne ki-yā (kī)*		*un ne ki-yā (kī)*
2.	*ki-yā (kī) hai*		*ki-yā (kī) hai*		*ki-yā (kī) hai*		*ki-yā (kī) hai*		*ki-yā (kī) hai*		*ki-yā (kī) hai*
3.	*ki-yā thā*	*ki-yā thā*		*ki-yā thā*		*ki-yā thā*		*ki-yā thā*		*ki-yā thā*	
	f. *kī thī*	f. *kī thī*		f. *kī thī*		f. *kī thī*		f. *kī thī*		f. *kī thī*	

N. B. The above forms only hold good when the object is masc. or fem. sing.; see C. p. 21.

Conjunctive participle, 'having done,' *kar, kī-e, kar-ke, kar-kar.*

Participles used adjectively; Present, 'doing,' *kar-tā hū-ā* (f. *kar-tī hū-ī;* Pl. or inflected, *kar-te hū-e;* f. *kar-tī hū-ĩ*); Past, 'done,' *ki-yā hū-ā* (f. *kī hū-ī;* Pl. or inflected, *kī-e hū-e;* f. *kī hū-ĩ*).

Adverbial participle, 'immediately on doing,' *kar-te-hī.*

Noun of agency, 'a doer,' *karne-wālā.*

68. Observe—*Kar-nā* is of constant use compounded with nouns, with which its meaning must be made to harmonize: thus, *ḳatl kar-nā* 'to make killing,' i. e. 'to kill;' *ma"lūm kar-nā* 'to perceive;' *shādī k.* 'to marry;' *mauḳūf k.* 'to stop;' *daryāft k.* 'to discover;' *kam k.* 'to lessen;' *shurū" k.* 'to begin;' *chhoṭā k.* 'to diminish.'

69. N. B. It also forms a frequentative compound after a past participle (see r. 92 A); as, *jā-yā kar-nā* 'to go frequently;' *dekh-ā k.* 'to look frequently;' *ki-yā k.* 'to do frequently.'

70. Conjugation of the active verb *de-nā* 'to give.'

The past participle is *di-yā* irregularly (f. *dī*, Pl. *dī-e*, f. *dĩ*). The respectful imperative inserts *j*, like *kar-nā* and *ho-nā.*

Observe—When a root ends in *e*, the letter *w* may be inserted before the *e* and *ĩ* of the aorist, future, and imperative, or the *w* may be omitted, in which case the final *e* of the root is also dropped.

Root, *de.*

Infinitive and verbal noun, *de-nā* 'to give,' *de-ne kā, -ke, -kī,* 'of giving.'

A. Root and 2d sing. imperative, 'give thou,' *de.*

B. Present participle, 'giving,' *de-tā*, f. *de-tī*, Pl. *de-te*, f. *de-tĩ.*

C. Past participle, 'given,' *di-y-ā*, f. *dī*, Pl. *dī-e*, f. *dĩ.*

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may give.' 2. *Future*, 'shall give.' 3. *Imperative*, 'give.' R. *Respectful*, 'be pleased to give.'

1. *maiṅ de-ūṅ* or *dūṅ*	*tū de-w-e* or *de*	*wuh de-w-e* or *de*		*ham de-w-eṅ* or *deṅ*	*tum de-o* or *do*	*we de-w-eṅ* or *deṅ*	
2. *de-ūṅgā* or *dūṅgā*	*dewegā* or *degā*	*dewegā* or *degā*	f. *-gī*	*dewenge* or *denge*	*de-oge* or *doge*	*dewenge* or *denge*	f. *-gīṅ*
3. *de-ūṅ* or *dūṅ*	*de*	*dewe* or *de*		*dewen* or *deṅ*	*deo* or *do*	*dewen* or *deṅ*	
R.	*dī-j-iye* or *dī-j-iyegā*				*dī-j-iyo*		

B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would give.' 2. *Present* (or *Present Present*), 'am giving.' 3. *Imperfect* (or *Present Past*), 'was giving.'

	f.		f.		f.		f.		f.
1. *maiṅ de-tā* (*-tī*)		*tū de-tā* (*-tī*)		*wuh de-tā* (*-tī*)		*ham de-te* (*-tīṅ*)		*tum de-te* (*-tīṅ*)		*we de-te* (*-tīṅ*)
2. *de-tā* (*-tī*) *hūṅ*		*de-tā* (*-tī*) *hai*		*de-tā* (*-tī*) *hai*		*de-te* (*-tī*) *haiṅ*		*de-te* (*-tī*) *ho*		*de-te* (*-tī*) *haiṅ*
3. *de-tā thā*		*de-tā thā*		*de-tā thā*		*de-te the*		*de-te the*		*de-te the*
f. *-tī thī*		f. *-tī thī*		f. *-tī thī*		f. *-tī thīṅ*		f. *-tī thīṅ*		f. *-tī thīṅ*

C. *Tenses from the past participle.*

1. ***Past*** (or *Past Indefinite*), 'given.' 2. ***Perfect*** (or *Past Present*), 'have given.' 3. ***Pluperfect*** (or *Past Past*), 'had given.'

	f.		f.		f.	f.	f.	f.
1.	*maiṅ ne di-yā (dī)*		*tū ne di-yā (dī)*		*us ne di-yā (dī)*	*ham ne di-yā (dī)*	*tum ne di-yā (dī)*	*un ne di-yā (dī)*
2.	*di-yā (dī) hai*		*di-yā (dī) hai*		*di-yā (dī) hai*	*di-yā (dī) hai*	*di-yā (dī) hai*	*di-yā (dī) hai*
3.	*di-yā thā*	*di-yā thā*	*di-yā thā*	*di-yā thā*	*di-yā thā*	*di-yā thā*	*di-yā thā*	*di-yā thā*
	f. *dī thī*	f. *dī thī*	f. *dī thī*	f. *dī thī*	f. *dī thī*	f. *dī thī*	f. *dī thī*	f. *dī thī*

N. B. The above forms only hold good when the object is masc. or fem. sing.; see C. p. 21.

Conjunctive participle, 'having given,' *de, dī-e, de-ke, de-kar, de-karke, de-karkar.*

Participles used adjectively; Present, 'giving,' *de-tā hū-ā* (f. *de-tī hū-ī;* Pl. or inflected, *de-te hū-e;* f. *de-tī hū-īṅ*); Past, 'given,' *di-yā hū-ā* (f. *dī hū-ī;* Pl. or inflected, *dī-e hū-e;* f. *dī hū-īṅ*).

Adverbial participle, 'immediately on giving,' *dete-hī.*

Noun of agency, 'a giver,' *dene-wālā.*

71. Conjugation of the active verb *le-nā* 'to take.'

The past participle is *li-y-ā* irregularly (f. *lī*, Pl. *lī-e*, f. *līṅ*). The respectful imperative inserts *j*, like *kar-nā, ho-nā,* and *de-nā.*

Root, *le.*

Infinitive and verbal noun, *le-nā* 'to take,' *le-ne kā, -ke, -kī,* 'of taking.'

A. Root and 2d sing. imperative, 'take thou,' *le.*

B. Present participle, 'taking,' *le-tā,* f. *le-tī,* Pl. *le-te,* f. *le-tīṅ.*

C. Past participle, 'taken,' *li-y-ā,* f. *lī,* Pl. *lī-e,* f. *līṅ.*

A. *Tenses from the root.*

1. *Aorist* (or *Potential*), 'may take.' 2. *Future,* 'shall take.' 3. *Imperative,* 'take.' R. *Respectful,* 'be pleased to take.'

1. *maiṅ le-ūṅ* or *lūṅ*	*tū le-w-e* or *le*	*wuh le-w-e* or *le*	*ham le-w-eṅ* or *leṅ*	*tum le-o* or *lo*	*we le-w-eṅ* or *leṅ*	
2. *le-ūṅgā* or *lūṅ-gā*	*lewe-gā* or *le-gā*	*lewegā* or *legā*	*lewenge* or *lenge*	*le-oge* or *lo-ge*	*le-w-enge* or *lenge*	f. *-gī*
3. *le-ūṅ* or *lūṅ*	*le*	*le-w-e* or *le*	*le-w-eṅ* or *leṅ*	*leo* or *lo*	*lewen* or *leṅ*	
R.	*lī-j-iye* or *lā-j-iyegā*			*lī-j-iyo*		

B. *Tenses from the present participle.*

1. *Indefinite* (or *Present Indefinite*), 'would take.' 2. *Present* (or *Present Present*), 'am taking.' 3. *Imperfect* (or *Present Past*), 'was taking.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ le-tā (-tī)*	*tū le-tā (-tī)*	*wuh le-tā (-tī)*	*ham le-te (-tīṅ)*	*tum le-te (-tīṅ)*	*we le-te (-tiṅ)*
2.	*le-tā (-tī) hūṅ*	*le-tā (-tī) hai*	*le-tā (-tī) hai*	*le-te (-tī) haiṅ*	*le-te (-tī) ho*	*le-te (-tī) haiṅ*
3.	*le-tā thā*	*le-tā thā*	*le-tā thā*	*le-te the*	*le-te the*	*le-te the*
	f. *-tī thī*	f. *-tī thī*	f. *-tī thī*	f. *-tī thīṅ*	f. *-tī thīṅ*	f. *-tī thīṅ*

C. *Tenses from the past participle.*

1. *Past* (or *Past Indefinite*), 'taken.' 2. *Perfect* (or *Past Present*), 'have taken.' 3. *Pluperfect* (or *Past Past*), 'had taken.'

	f.	f.	f.	f.	f.	f.
1.	*maiṅ ne li-yā (lī)*	*tū ne li-yā (lī)*	*us ne li-yā (lī)*	*ham ne liyā (lī)*	*tum ne liyā (lī)*	*un ne liyā (lī)*
2.	*li-yā (lī) hai*	*li-yā (lī) hai*	*li-yā (lī) hai*	*liyā (lī) hai*	*liyā (lī) hai*	*liyā (lī) hai*
3.	*li-yā thā*	*li-yā thā*	*li-yā thā*	*liyā thā*	*liyā thā*	*liyā thā*
	f. *lī thī*	f. *lī thī*	f. *lī thī*	f. *lī thī*	f. *lī thī*	f. *lī thī*

Observe—The above forms only hold good when the object is masc. or fem. singular; see p. 21, under *bulānā*.

Conjunctive participle, 'having taken,' *le, lī-e, le-ke, le-kar, le-karke, le-karkar.*

Participles used adjectively; Present, 'taking,' *le-tā hū-ā* (f. *le-tī hū-ī;* Pl. or inflected, *le-te hū-e;* f. *le-tī hū-ĩ̀*); Past, 'taken,' *li-yā hū-ā* (f. *lī hū-ī;* Pl. or inflected, *lī-e hū-e;* f. *lī hū-ĩ̀*).

Adverbial participle, 'immediately on taking,' *lete-hī.*

Noun of agency, 'a taker,' *lene-wālā.*

72. Observe, that the regular form of the past participle of the verb *pī-nā* 'to drink' will be *piy-ā* (f. *pī*, Pl. *pī-e*, f. *pĩ̀*), like the irregular forms of *kar-nā*, *de-nā*, and *le-nā*. *Pī-nā* also inserts *j* before the *iye* and *iyo* of the respectful imperative, and optionally before *iyegā.*

73. Remember, therefore, that the following six verbs (last conjugated) form their past participles irregularly: thus—

	SINGULAR.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.
jā-nā 'to go'	*gay-ā*	*ga-ī*	*ga-e*	*ga-ĩ̀*
ho-nā 'to be'	*hū-ā*	*hū-ī*	*hū-e*	*hū-ĩ̀*
mar-nā 'to die'	*mū-ā*	*mū-ī*	*mū-e*	*mū-ĩ̀*
kar-nā 'to do'	*kiy-ā*	*kī*	*kī-e*	*kīṅ*
de-nā 'to give'	*diy-ā*	*dī*	*dī-e*	*dīṅ*
le-nā 'to take'	*liy-ā*	*lī*	*lī-e*	*lĩ̀*

74. Remember also, that the following five take *jiye* and *jiyo* (liable to be contracted, excepting in the case of *ho-nā*, into *je* and *jo*) in the respectful imperative :—

ho-nā 'to be'	*hū-jiye* 'be pleased to become'
kar-nā 'to do'	*kī-jiye* 'be pleased to do'
de-nā 'to give'	*dī-jiye* 'be pleased to give'
le-nā 'to take'	*lī-jiye* 'be pleased to take'
pī-nā 'to drink'	*pī-jiye* 'be pleased to drink'

75. Observe—Dissyllabic roots, enclosing a short *ă* in the second syllable, drop this *ă* in the aorist and past participle : thus—

	AORIST.	PAST PARTICIPLE.
nikal-nā 'to issue'	*nikl-ūṅ*	*nikl-ā*
pakaṛ-nā 'to seize'	*pakṛ-ūṅ*	*pakṛ-ā*
baras-nā 'to rain'	*bars-ūṅ*	*bars-ā*
guẓar-nā 'to pass'	*guẓr-ūṅ*	*guẓr-ā*

76. *Common verbs conjugated throughout their most useful forms.*

INFINITIVE.	PRESENT PARTICIPLE.	PAST PARTICIPLE.	AORIST.	FUTURE.	RESPECTFUL.
bāndh-nā, v. a. 'to bind'	*bāndh-tā*	*bāndh-ā*	*bāndh-ūṅ, e, e, eṅ, o, eṅ*	*bāndh-ūṅgā*	*bāndh-iye*
chuk-nā, v. n. 'to finish'	*chuk-tā*	*chuk-ā*	*chuk-ūṅ, e, e, eṅ, o, eṅ*	*chuk-ūṅgā*	
ḍāl-nā, v. a. 'to throw'	*ḍāl-tā*	*ḍāl-ā*	*ḍāl-ūṅ, e, e, eṅ, o, eṅ*	*ḍāl-ūṅgā*	*ḍāl-iye*
jān-nā, v. a. 'to know'	*jān-tā*	*jān-ā*	*jān-ūṅ, e, e, eṅ, o, eṅ*	*jān-ūṅgā*	*jān-iye*
kah-nā, v. a. 'to say'	*kah-tā*	*kah-ā*	*kah-ūṅ, e, e, eṅ, o, eṅ*	*kah-ūṅgā*	*kah-iye*
lag-nā, v. n. 'to begin'	*lag-tā*	*lag-ā*	*lag-ūṅ, e, e, eṅ, o, eṅ*	*lag-ūṅgā*	*lag-iye*
pā-nā, v. a. 'to find'	*pā-tā*	*pā-yā*	*pā-ūṅ, e, e, eṅ, o, eṅ*	*pā-ūṅgā*	*pā-iye*
rakh-nā, v. a. 'to place'	*rakh-tā*	*rakh-ā*	*rakh-ūṅ, e, e, eṅ, o, eṅ*	*rakh-ūṅgā*	*rakh-iye*
sak-nā, v. n. 'to be able'	*sak-tā*	*sak-ā*	*sak-ūṅ, e, e, eṅ, o, eṅ*	*sak-ūṅgā*	
sun-nā, v. a. 'to hear'	*sun-tā*	*sun-ā*	*sun-ūṅ, e, e, eṅ, o, eṅ*	*sun-ūṅgā*	*sun-iye*
dekh-nā, v. a. 'to see'	*dekh-tā*	*dekh-ā*	*dekh-ūṅ, e, e, eṅ, o, eṅ*	*dekh-ūṅgā*	*dekh-iye*

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see r. 58): *bol-nā* 'to speak;' *bhūl-nā* 'to forget;' *chuk-nā* 'to finish;' *ḍar-nā* 'to fear;' *laṛ-nā* 'to fight;' *lā-nā* 'to bring.'

77. *Rules for converting neuter verbs into actives or causals, and into double causals.*

Observe, in the following lists some active verbs (marked v. a.) are included under the head of Neuters. These are made doubly active or simply causal by the same affixes which are employed to make neuter verbs active.

78. Rule I.—To form an active or causal verb out of a neuter, add long *ā* to the root; and to form a double causal, insert *w* before this long *ā*: thus, *pak-nā* 'to be cooked,' 'to ripen;' *pakā-nā* 'to cook,' 'to make ripe;' *pakwā-nā* 'to cause to cook,' &c.

79. Other examples.

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
uṭh-nā 'to rise up'	*uṭhā-nā*	*uṭhwā-nā*
bach-nā 'to be saved'	*bachā-nā*	
ban-nā 'to be made'	*banā-nā*	*banwā-nā*
bujh-nā 'to be extinguished'	*bujhā-nā*	
pahunch-nā 'to arrive'	*pahunchā-nā*	*pahunchwā-nā*
paṛh-nā 'to read'	*paṛhā-nā*	*paṛhwā-nā*
pair-nā 'to swim'	*pairā-nā*	
jal-nā 'to burn'	*jalā-nā*	*jalwā-nā*
dauṛ-nā 'to run'	*dauṛā-nā*	
sun-nā 'to hear'	*sunā-nā*	
lag-nā 'to be applied'	*lagā-nā*	*lagwā-nā*
mil-nā 'to be united'	*milā-nā*	*milwā-nā*
hil-nā 'to move'	*hilā-nā*	*hilwā-nā*

80. N. B. Dissyllabic roots, enclosing a short *ă* in the last syllable, drop this vowel in forming the active, but not necessarily in the double causal:—

pakaṛ-nā 'to seize'	*pakṛā-nā*	*pakaṛwā-nā*
chamak-nā 'to shine'	*chamkā-nā*	
samajh-nā (v. a.) 'to understand'	*samjhā-nā*	

sarak-nā 'to move'	*sarkā-nā*	*sarakwā-nā*
laṭak-nā 'to hang'	*laṭkā-nā*	

81. Rule II.—Monosyllabic roots of neuter verbs enclosing long vowels or diphthongs between two consonants generally substitute a short vowel (*i* being substituted for *ā*, *ī*, and *e;* and *u* for *ū* and *o*) before adding *ā* to form actives, and before adding *wā* to form double causals; ex. gr.—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
bol-nā 'to speak'	*bulā-nā*	*bulwā-nā*
bhūl-nā 'to forget'	*bhulā-nā*	*bhulwā-nā*
bhej-nā (v. a.) 'to send'	*bhijā-nā*	*bhijwā-nā*
bhīg-nā 'to be wet'	*bhigā-nā* *	*bhigwā-nā*
jāg-nā 'to be awake'	*jagā-nā*	*jagwā-nā*
ḍūb-nā 'to drown'	*ḍubā-nā* *	*ḍubwā-nā*
leṭ-nā 'to lie down'	*liṭā-nā*	*liṭwā-nā*

82. Observe—Roots ending in vowels, after shortening the final vowel, according to r. 81, generally add *l* to the root, which with *ā* and *wā* makes *lā* for causals, and *lwā* for double causals:—

pī-nā (v. a.) 'to drink'	*pilā-nā*	*pilwā-nā*
jī-nā 'to live'	*jilā-nā*	
de-nā (v. a.) 'to give' †	*dilā-nā*	*dilwā-nā*
dho-nā (v. a.) 'to wash'	*dhulā-nā*	*dhulwā-nā*
ro-nā 'to weep'	*rulā-nā*	
so-nā 'to sleep'	*sulā-nā*	
khā-nā (v. a.) 'to eat'	*khilā-nā*	*khilwā-nā*

Observe—*Nahā-nā* 'to bathe' drops the final vowel of the root before *lā*, but shortens it before *lwā:* thus, *nahlā-nā* 'to cause to bathe,' *naha-lwā-nā* 'to cause to be bathed.'

* These two neuter verbs have also the irregular active forms *ḍubo-nā* 'to immerse' and *bhigo-nā* 'to make wet.'

† But *le-nā* 'to take' makes only *liwā-nā*.

83. Some roots ending in consonants add either *ā* or *lā*: thus—

baiṭh-nā 'to sit'	*biṭhā-nā* * or *biṭhlā-nā*
dekh-nā (v. a.) 'to see'	*dikhā-nā* or *dikhlā-nā*
sīkh-nā (v. a.) 'to learn'	*sikhā-nā* or *sikhlā-nā*

a. Kah (v. a.) 'to say' makes *kahā-nā* and *kahlā-nā* 'to cause to say,' 'to call;' and is peculiar in allowing a neuter or passive sense to its causal: thus, *kahā-tā hai* or *kahlā-tā hai* 'it is called.'

84. Rule III.—Roots of neuter verbs enclosing short vowels generally lengthen those vowels to form actives or causals; and in consequence of the lengthening of the radical vowel, dispense with the addition of *ā*. In the double causal the radical vowel is not lengthened, and *wā* is therefore added:—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
bandh-nā 'to be tied'	*bāndh-nā*	*bandhwā-nā*
pal-nā 'to be nourished'	*pāl-nā*	*palwā-nā*
kaṭ-nā 'to be cut'	*kāṭ-nā*	*kaṭ-wā-nā*
khul-nā 'to open'	*khol-nā*	*khulwā-nā*
ghul-nā 'to dissolve'	*ghol-nā*	*ghulwā-nā*
lad-nā 'to be loaded'	*lād-nā*	*ladwā-nā*
mar-nā 'to die'	*mār-nā*	*marwā-nā*
nikal-nā 'to come out'	*nikāl-nā*	*nikalwā-nā*

85. The following are anomalously formed:—

NEUTER.	ACTIVE.	DOUBLE CAUSAL.
bik-nā 'to be sold'	*bech-nā* 'to sell'	*bikwā-nā*
phaṭ-nā 'to be torn'	*phāṛ-nā* or *phaṛā-nā*	
phūṭ-nā 'to be split'	*phoṛ-nā* 'to split'	*phuṛwā-nā*
ṭūṭ-nā 'to be broken'	*toṛ-nā* 'to break'	*tuṛwā-nā*
chhuṭ-nā 'to go off'	*chhoṛ-nā** 'to let off'	*chhuṛwā-nā*
rah-nā 'to remain'	*rakh-nā** 'to place'	*rakhwā-nā*

* Also *baiṭhā-nā* and *baiṭhāl-nā*; also *chhuṛā-nā* and *rakhā-nā*.

86. COMPOUND VERBS.

1st. *From the root.*

Three kinds are formed from the root by prefixing an unconjugated root to a conjugated verb.

87 A. INTENSIVES.—These are more forcible than a simple verb, and the peculiarity of them is that the unconjugated root conveys the main idea, whilst the conjugated verb at the end generally merges its own sense in that idea, but at the same time gives force to it, like an adverb or emphatic particle in English: thus—

uṭhā-denā 'to set up.'
ā-jānā 'to come suddenly.'
ban-ānā 'to be performed,' 'to succeed.'
ban-jānā 'to be made,' 'to become.'
pī-jānā or *pī-lenā* 'to drink off or up.'
rakh-lenā 'to lay by.'
rakh-denā 'to set down.'
so-jānā 'to go to sleep.'
kāṭ-ḍālnā 'to cut off.'
kah-denā 'to speak out.'
khā-jānā 'to eat up.'
kho-denā 'to squander away.'
gāṛ-denā 'to bury.'
gir-paṛnā 'to fall down.'
girā-denā 'to throw down.'
le-jānā 'to take or carry away,' 'to convey.'
le-ānā 'to bring along.'
le-lenā 'to take hold of,' 'to seize.'
mār-ḍālnā 'to kill outright.'
nikāl-denā 'to turn out.'
ho-jānā or *ho-rahnā* 'to become.'

88 B. POTENTIALS;—expressing ability to do any thing.

Formed by prefixing an unconjugated root to the verb *sak-nā* 'to be able:' thus—

jā-saknā 'to be able to go.'
kar-saknā 'to be able to do.'
likh-saknā 'to be able to write.'

They may also serve the purpose of a potential mood: thus, *maiṅ kar sak-tā hūṅ* 'I can do.'

89 C. COMPLETIVES;—expressing completion of an action. Formed by prefixing an unconjugated root to the verb *chuk-nā* 'to be finished:' thus—

pī-chuknā 'to have done drinking.'
khā-chuknā 'to have done eating.'
maiṅ kah-chuk-ā 'I have done saying,' or 'I have already said.'

They may also serve the purpose of a future perfect: thus, *jab maiṅ likh-chukūṅgā* 'when I shall have done writing,' or 'when I shall have written.'

2dly. *From the present participle.*

90 A. CONTINUATIVES;—expressing continuous action. Formed by joining a present participle to the verbs *jā-nā* 'to go' and *rah-nā* 'to remain.' The present participle must agree with the nominative in gender and number: thus—

bol-tā jā-nā 'to go on speaking.'
paṛh-te jā-te haiṅ 'they go on reading.'
jā-tā rah-nā 'to keep on going.'
rotī jā-tī hai 'she goes on weeping.'

Sometimes another verb of motion may be employed in place of *jā-nā;* as, *sabke mābāp mar-te ā-e haiṅ* 'the parents of all have continued and continue to die.'

91 B. STATISTICALS;—expressing motion whilst in the *state* of doing any thing. Formed by joining an inflected present participle to a verb of motion. The present parti-

ciple must always be in the inflected state, the postposition *men* (denoting 'in the state of') being understood: thus—

gā-te ātī hai 'she comes singing' (i. e. 'in the state of singing').

ro-te dauṛ-tā hai 'he runs weeping' (i. e. 'in a weeping condition').

Observe—From the above description it is clear that Continuatives and Statisticals are not strictly compound verbs, but rather phrases in which the present participle is used either adjectively or adverbially.

3dly. *From the past participle.*

92 A. FREQUENTATIVES;—expressing repeated action. Formed by joining an uninflected past participle to the tenses of the verb *kar-nā:* thus—

ā-yā kar-nā 'to come frequently.'
ā-yā jā-yā kar-tā 'he keeps constantly coming and going.'
bol-ā kar-tī hai 'she speaks frequently.'
jā-yā kar-nā 'to go frequently.'
ki-yā kar-nā 'to do frequently.'
likh-ā kar-nā 'to write frequently.'

[Observe—In the above and the next class of compound verbs the regular past participles *jā-yā* and *mar-ā* are preferred to the usual *ga-yā* and *mū-ā.*]

93 B. DESIDERATIVES;—expressing desire or wish. Formed by joining an uninflected past participle to the tenses of the verb *chāh-nā* 'to wish:' thus—

likh-ā chāh-nā 'to wish to write.'
mar-ā chāh-ā 'he wished to die.'
mar-ā chāh-ī 'she wished to die.'

94. They may often express futurity, or the being about to do any thing: thus, *jay-ā chāh-tī hai* 'she wishes to go or is about to go,' *mar-ā chāh-tī hai* 'she is about to die.'

95. By using the respectful form *chāh-iye* the sense of obligation, necessity, or fitness, is obtained: thus, *ham-ko jā-yā chāh-iye* 'we must go,' *tum-ko dekh-ā chāh-iye* 'you ought to see,' *kit-nā chāh-iye* 'how much is necessary?'

96. Observe—Passive verbs are formed by prefixing any past participle to the tenses of the verb *jā-nā* 'to go,' but the past participle is then changeable to agree with a plural or feminine nominative; see rule 61.

97. Note, that a kind of intensive verb (generally implying 'motion') may sometimes be formed from the past participle, agreeing with the nominative: thus, *paṛ-ā phir-nā* 'to wander about,' *bhāg-ā jā-nā* 'to flee away,' *wuh chāl-ī jā-tī thī* 'she was going along.'

COMPOUND VERBS FROM THE INFLECTED INFINITIVE.

98. Three kinds of compound verbs are said to come from the inflected infinitive, but these are rather phrases than compound verbs. They are, 1. INCEPTIVES, from an infinitive in *ne* joined to the verb *lag-nā* 'to begin;' as, *sīkh-ne lag-ā* 'he began to learn,' *kah-ne lag-ī* 'she began to speak:' 2. PERMISSIVES, from an infinitive in *ne* joined to the verb *de-nā* 'to give (leave);' as, *jā-ne de-nā* 'to give leave to go,' *so-ne de-nā* 'to give leave to sleep,' *wuh rah-ne de-tā hai* 'he gives leave to remain:' 3. ACQUISITIVES, from an infinitive in *ne* joined to the verb *pā-nā* 'to get (leave);' as, *jā-ne pā-nā* 'to get leave to go,' *wuh bhāg-ne pā-tā hai* 'he gets leave to flee.'

99. A kind of compound verb, called a Reiterative, is formed by joining together two verbs of nearly the same sense, and conjugated in the same tenses throughout: thus, *dekh-nā bhāl-nā* 'to see.' It is usually restricted to the tenses of the participles, and is especially used in the conjunctive participle: thus, *we bol-te chāl-te hain* 'they converse,' *baghair dekhe-bhāle* 'without having seen,' *dho-dhā-kar*

'having washed thoroughly,' *jal bhun-kar* 'having become inflamed,' *wuh ap-nā ḥisāb dekh-tā paṛh-tā hai* 'he is examining his accounts,' *phuslā phanḍlā-kar* 'having wheedled,' *jān-būjh-kar* 'having known.'

100. From the above description of compound verbs it is clear that they are really only five in number; viz. 1. Intensives, 2. Potentials, 3. Completives, 4. Frequentatives, 5. Desideratives.

NOMINALS.

101. Nominals are very common, and are formed by joining a noun or adjective to a verb (usually *kar-nā* 'to do' or *ho-nā* 'to be'): thus, *tamām kar-nā* 'to complete;' *khaṛā ho-nā* 'to be erect,' 'to stand;' *khaṛā kar-nā* 'to make stand,' 'to stop;' *gāṛī khaṛī kar* or *gaṛī ko khaṛā kar* 'stop the carriage;' *jam" ho-nā* 'to be collected;' *shurū" ho-nā* 'to commence;' *mol le-nā* 'to purchase;' *ghoṭah mār-nā* 'to dive;' *ghoṭah khā-nā* 'to be dipped;' *yād rakh-nā* 'to remember.'

102. IDIOMATIC REPETITION OF PARTICIPLES.

baiṭh-e biṭhā-e (mein) 'sitting still.'
banā banā-yā 'ready made.'
pakā pakā-yā 'ready cooked.'
saj sajā-kar 'having completely prepared.'
kah-ā kah-ī 'altercation.'
mār-ā mār-ī 'scuffling.'

ADVERBS.

103. Quintuple series derived from the pronouns *yih, wuh, kaun, jaun, tarn.*

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
	yih 'this'	*wuh* 'that'	*kaun* 'who?'	*jaun* 'who,' 'which'	*taun* 'that same'
1. Time	*ab* 'now'	(*us-waḳt*)	*kab* 'when?'	*jab* 'when'	*tab* 'then'
2. } Place	*yahāṅ* 'here'	*wahāṅ* 'there'	*kahāṅ* 'where?'	*jahāṅ* 'wherever'	*tahāṅ* 'there'
3. } Place	*idhar* 'hither'	*udhar* 'thither'	*kidhar* 'whither?'	*jidhar* 'whether'	*tidhar* 'thither'
4. Manner	*yūṅ* / *yoṅ* } 'thus,' 'in that way'	*wūṅ* / *woṅ* } 'thus,' 'in that way'	*kyūṅ* 'how?'	*jyūṅ* / *joṅ* or *jauṅ* } 'as'	*tyūṅ* / *toṅ* or *tauṅ* } 'so'
5. Likeness	*aisā* 'like this,' 'in this manner'	*waisā* 'like that,' 'in that manner'	*kaisā* 'like what?' 'how?'	*jaisā* 'like which,' 'as'	*taisā* 'like the same,' 'so'
6. Number	*ītnā* 'this many'	*utnā* 'that many'	*kitnā* 'how much?'	*jitnā* 'as many'	*titnā* 'so many'
7. Quantity	*itta* 'this many'	*uttā* 'that many'	*kittā* 'how many?'	*jittā* 'as many'	*tittā* 'so many'

104. By adding *ī, hī, hīṅ,* (equivalent to 'very,' 'indeed,' 'the same,') to some of the preceding and to other pronouns, the following more emphatic pronouns and adverbs are formed:—

yih-ī or *yah-ī* 'this same.' In the oblique case *is-ī.*

wuh-ī or *wahī* 'that same.' In the oblique case *us-ī;* in pl. *un-hīṅ* with *hīṅ:* so, *tum-hīṅ* 'you yourself.'

ab-hī 'now,' 'at this very time.'

kab-hī or *kab-hū* 'ever.'

tab-hī 'at that very time.'

yi-hīṅ or *ya-hīṅ* 'exactly here,' 'in this place,' 'in this way.'

wu-hīṅ or *wa-hīṅ* 'exactly there,' 'in that place,' 'in that way.'

ka-hīṅ 'whereabouts,' 'somewhere.'

aur ka-hīṅ 'elsewhere.'

yūṅ-hīṅ 'in this very way, time, place.'

wūṅ-hīṅ or *woṅ-hīṅ* or *wo-hīṅ* or *wuhīṅ* or *ūṅhīṅ* or *uṅhīṅ* 'in that very way, time, place,' 'thereupon,' 'immediately upon that.'

joṅ-hīṅ 'as soon as.'

waisā-hī 'that same,' 'in the very same manner.'

kar is added to *kyūṅ:* thus,

kyūṅkar 'how?' 'why?' 'because.'

105. By adding *tak* 'to' and *talak* 'until' the following compounds are obtained:—

ab tak or *ab talak* 'till now.'

kab tak 'till when?'

jab talak 'while,' 'as long as.'

tab tak or *tab talak* 'till then.'

yahāṅ tak 'to this degree.'

106. By repeating some of the preceding adverbs useful compounds are formed: thus—

joṅ-toṅ or *jauṅ tauṅ* or *joṅ toṅ kar* 'in some way,' 'by some means.'
kab-hī kab-hī 'sometimes.'
jab kab-hī 'whenever.'
jahāṅ ka-hīṅ 'wherever.'
waise kā waisā 'such as before.'

107. *Other adverbs and adverbial compounds.*

achānak 'suddenly.'
ākhir or *ākhir ko* or *ākhirash* 'at last.'
āj 'to-day.'
ās pās 'around,' 'on all sides.'
bhī 'also,' 'even.'
par 'but.'
pare 'beyond.'
phir 'again,' 'then.'
to or *tau* 'then,' 'in that case.'
ziyādah 'more.'
shāyad 'perhaps.'
gharaẓ 'in short,' 'in a word.'
kabhī nahīṅ 'never.'
kal 'yesterday,' 'to-morrow.'
kis wāsṭe 'why?'
mat * 'do not.'
nah * 'not.'
nahīṅ * 'not.'
nahīṅ-to 'otherwise.'
nāgāh 'suddenly.'
nidān 'at length,' 'in the end.'
nit 'always.'
ware 'on this side.'
hameshah 'always.'

108. *Adverbial prepositions governing the genitive with* ke.

āge 'before,' 'in front.'
andar 'within.'
ūpar 'above.'
bā"is 'by reason of.'
bāhir 'without.'
badle 'instead.'
barābar 'equal to.'
ba"d 'after.'
bīch 'in' or 'among.'
pās 'by,' 'near.'
pīchhe 'behind.'
tale 'under.'

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* *Mat* is used with the imperative only; *na* or *nah* with the imperative as well as the other tenses; *nahīṅ* is never used with the imperative: thus, *bhūliyo mat* 'don't forget,' *aisā na kar* 'don't do so.'

ta-īn * 'to.'
kẖārij 'without.'
dar miyān 'among.'
rū-ba-rū 'in presence of.'
sabab 'by reason of.'
sāth 'with' ('in company').
sāmhne 'in front.'
siwā or *siwā-e* 'except.'
"iwaẓ 'instead.'
ḳābil 'capable.'
ḳarīb 'near.'
lī-e 'on account of.'
lā-iḳ 'worthy.'
māre 'through' ('in consequence of').
muṭābiḳ 'conformable to.'
muwāfiḳ 'according to.'
mūjib 'by means of.'
nazdīk 'near.'
nīche 'under,' 'beneath.'
hāth 'in the hand of,' 'by the hand of.'
yahāñ 'at the abode of.'
† *ṭaraf* (*ke* or *kī*) 'towards.'
† *ba-madad* 'by aid of.'
† *mānind* 'like.'

109. *Adverbial prepositions governing the genitive with* kī.

bābat 'concerning.'
ba-daulat 'by means of.'
ba-madad 'by aid of.'
jihat 'on account of.'
kẖāṭir 'for the sake of.'
ṭaraḥ 'in the manner of.'
ṭaraf 'towards.'
ma"rifat 'by' or 'through.'
nisbat 'relative to.'

110. ARABIC AND PERSIAN PREFIXES.

az 'from.'
illā 'except.'
ba, bah, bi, 'in,' 'by.'
bā 'with.'
be 'without.'
bar 'in,' 'on,' 'at.'
barā-e 'on account of.'
bilā 'without.'
dar 'in.'
"alā 'upon.'

* *Ke ta-īn* is in fact equivalent to *ko:* thus, *bekason ke ta-īn rūpai detā* 'he gives money to the poor' (= *bekason ko*).

† These three require *ke* when they precede the substantive, but may take *kī* when they follow; thus *mānind tāre ke* 'like a star,' but *tāre kī mānind.* The others require *ke* whether they precede or follow; as *ba"d ta'ammul ke* or *ta'ammul ke ba"d* 'after reflection,' *us ke yahān* 'at his abode.' In the 1st and 2d personal pronouns *re* of course takes the place of *ke;* as *siwā-e mere* 'except me.'

"an 'from.'
"ind 'near,' 'with.'
fī 'in.'
la or *li* 'to,' 'from.'
ma" 'with.'
min 'from.'

ARABIC ADVERBS.

al ḳiṣṣah 'in short.'
al battah 'certainly.'
fi-l-ḥāl or *fi-l-faur* 'instantly.'
bi-l-fi"l 'in fact,' 'at present.'
ittifākan 'by chance.' (See Alphabet under *tanwīn.*)
khuṣūṣan 'especially.'
jabran 'by force.'
fi-l-ḥaḳīḳat 'in truth.'
ya"nī 'that is to say.'

III. CONJUNCTIONS.

az bas-kih 'since,' 'for as much as.'
agar or *gar* 'if.'
agarchih 'although.'
ammā 'but.'
aur 'and.'
balkih 'but,' 'moreover.'
par 'but,' 'yet.'
pas 'thence,' 'therefore.'
to 'then,' 'in that case.'
jo 'if,' 'when,' 'that;'
— (also 'who,' 'which;' see rule 30.)
hāl-ānkih 'whereas.'
khwāh 'either,' 'or.'
kih 'that,' 'because,' 'than,' 'saying.'
tākih 'in order that.'
kyūnkih 'because.'
goyā 'as if.'
lekin 'but.'
magar 'except,' 'unless.'
nahīn 'to,' 'otherwise.'
nīz 'also.'
wa or *o* 'and.'
war (for *wa gar*) 'and if.'
war-nah 'and if not.'
ham 'also,' 'together.'
harchand 'although.'
hanoz 'yet.'
yā 'or,' 'either.'

INTERJECTIONS.

Afsos or *Haif* 'Alas!'
khabar-dār 'take care!'
lo 'see!' 'look!'
hā-e hā-e 'alas! alas!'
bāp-re 'my goodness!'
zin-hār or *zīnhār* 'beware!'
wāe 'wo!'
wāh wāh 'oh! bravo!'

112. NUMERALS.—CARDINALS.

1 *ek.*
2 *do.*
3 *tīn.*
4 *chār.*
5 *pānch.*
6 *chhah.*
7 *sāt.*
8 *āṭh.*
9 *nau.*
10 *das.*
11 *igārah* or *gyārah.*
12 *bārah.*
13 *terah.*
14 *chaudah.*
15 *pandrah.*
16 *solah.*
17 *satrah.*
18 *aṭhārah.*
19 *unīs* or *unnīs.*
20 *bīs.*
21 *ikkīs* or *ekīs.*
22 *bā-īs.*
23 *te-īs.*
24 *chaubīs.*
25 *pachīs.*
26 *chhabbīs.*
27 *satā-īs.*
28 *aṭhā-īs.*
29 *untīs.*
30 *tīs.*
31 *iktīs.*
32 *battīs* or *batīs.*
33 *tentīs* or *taintīs.*
34 *chautīs.*
35 *paintīs.*
36 *chhattīs.*
37 *saintīs.*
38 *aṭh-tīs.*
39 *untālīs.*
40 *chālīs.*
41 *iktālīs.*
42 *be-ālīs.*
43 *tentālīs* or *taintālīs.*
44 *chau-ālīs.*
45 *paintālīs.*
46 *chhī-ālīs.*
47 *saintālīs.*
48 *aṭhtālīs.*
49 *unchās.*
50 *pachās.*
51 *ikāwan.*
52 *bāwan.*
53 *tirpan.*
54 *chauwan.*
55 *pachpan.*
56 *chhappan*
57 *sattāwan.*
58 *aṭhāwan.*
59 *unsaṭh.*
60 *sāṭh.*
61 *iksaṭh.*
62 *bāsaṭh.*
63 *tirsaṭh.*
64 *chausaṭh.*
65 *painsaṭh.*
66 *chhī-āsaṭh.*
67 *satsaṭh.*
68 *aṭhsaṭh.*
69 *unhattar.*
70 *sattar.*
71 *ikhattar.*
72 *bahattar.*
73 *tihattar.*
74 *chauhattar.*
75 *pachhattar.*
76 *chhihattar.*
77 *sathattar.*
78 *aṭh hattar.*
79 *unāsī.*
80 *assī.*
81 *ikāsī.*
82 *be-āsī.*
83 *tirāsī.*
84 *chaurāsī.*
85 *pachāsī.*
86 *chhī-āsī.*
87 *satāsī.*
88 *aṭhāsī.*
89 *nau-āsī.*
90 *nauve.*
91 *ikānave.*
92 *bānave.*
93 *tirānave.*
94 *chaurānave.*
95 *pachānave.*
96 *chhī-ānave.*
97 *satānave.*
98 *aṭhānave.*
99 *ninānave.*
100 *sau* or *sai.*

113. After 100 the series is continued as in English, omitting the conjunction; as, 101 *ek sau ek*, 225 *do sau pachīs*, 1001 *ek hazār aur ek*, 1521 *ek hazār pānch sau ikkīs*.

114. *Ek* added to another numeral is equivalent to 'about;' as, *sau ek* 'about a hundred,' *das ek* 'about ten.' *Chand* is added to express 'fold;' as, *chār-chand* 'four-fold.'

Observe—Two numerals are often joined together without any conjunction; as, *das pānch* 'from five to ten.'

115. ORDINALS.

1st *pahlā* or *pahilā* or *paihlā*.	6th *chhaṭwāṅ* or *chhaṭhā*.
2d *dūsrā*.	7th *sātwāṅ*.
3d *tīsrā*.	8th *āṭhwāṅ*.
4th *chauthā*.	9th *nauwāṅ* or *nawāṅ*.
5th *pānchwāṅ*.	10th *daswāṅ*.

And so on by adding *wāṅ* to the cardinals.

116. AGGREGATE NUMBERS.

ganḍā 'aggregate of 4.'	*hazār* 'a thousand.'
gāhī 'aggregate of 5.'	*lākh* 'one hundred thousand.'
koṛī 'a score.'	*karoṛ* 'one hundred lākhs,' or 'ten millions.'
chālīsā 'aggregate of 40.'	
saikṛā 'a hundred.'	

a. Aggregate numbers add *oṅ* for the nominative plural when they are used to express indefinitely large numbers: thus, *karoṛoṅ khilkat* 'tens of millions of creations,' *hazāroṅ ghulām* 'thousands of slaves,' *lākhoṅ rūpai* 'hundred of thousands of rupees,' *saikṛoṅ shahr* 'hundreds of cities.' The same rule applies to nouns expressing time; as, *barsoṅ* 'years' (for *baras*).

b. *Oṅ* may be added to all numerals to make them more emphatic: thus, *bārahoṅ la"l jaise sune* 'the very twelve rubies that had been heard about.'

Nouns following numerals do not require the plural termination *oṅ*. When *oṅ* is added, it must be understood to impart a more definite sense; thus *āṭh din ke ba"d* 'after eight days,' *do mahīne meṅ* 'in two months,' but *do mahīnoṅ meṅ* 'in the two months.'

117. FRACTIONAL NUMBERS.

¼ *pāo* or *chauthā-ī.*	1½ *ḍeṛh.*
⅓ *tihā-ī.*	1¾ *paune* (quarter less) *do.*
½ *ādhā.*	2½ *aṛhāī.*
¾ *paun* or *paunā.*	3½ *sāṛhe* (with a half) *tīn.*
1¼ *savā* (with a quarter).	

118. They are thus used with the other numbers: thus—

75 *paune* (quarter less) *sau.*	1250 *savā hazār.*
125 *savā* (with a quarter) *sau.*	1500 *ḍeṛh hazār.*
150 *ḍeṛh sau.*	1750 *paune do hazār.*
175 *paune do sau.*	2250 *savā do hazār.*
250 *aṛhāī sau.*	2500 *aṛhāī hazār.*

DERIVATION OF WORDS.

119. *Affixes to nouns denoting agency, possession or relationship of some kind.*

The usual affix for nouns of agency is *wālā* added to the inflected form of the infinitive (see under Verbs). Instead of *wālā*, *hārā* is sometimes used, and both these affixes may be added to substantives as well as to infinitives: thus from *lakaṛ* 'wood,' *lakaṛ-hārā* 'a wood-cutter;' *Dillī-wālā* 'an inhabitant of Dilli;' *bastī-wālā* 'a villager;' *nāw-wālā* 'a boatman;' *gadhe-wālā* 'the owner of the ass' (inflected form of *gadhā* 'an ass').

bān (Sanskrit *vān* 'possessed of'); as from *dar* 'a door,' *dar-bān* 'a door-keeper;' similarly, *sag-bān* 'a dog-keeper;' *sār-bān* 'a camel-driver;' *guzar-bān* 'a ferry-

man;' *gāṛī-bān* 'a coachman;' *mez-bān* 'an entertainer' (lit. 'a table-keeper').

bardār 'a bearer;' as from *sonṭā* or "*aṣā* (inflected) 'a club;' *sonṭe-bardār* 'a mace-bearer.'

chī; as from *ṭambūr* 'a drum,' *ṭambūr-chī* 'a drummer.'

dār 'a keeper,' 'a master,' 'a possessor;' as from *zamīn* 'land,' *zamīn-dār* 'a land-holder;' from "*amal* 'jurisdiction,' "*amal-dār* 'one who has jurisdiction,' 'a collector of revenue.'

gar (Sanskṛit *kar*) 'a maker,' 'a doer,' 'a worker;' as from *zar* 'gold,' *zar-gar* 'a worker in gold;' so *sitam-gar* 'a doer of tyranny,' 'a tyrant.'

guẓār 'a passer,' 'a performer;' as from *ḥaḳḳ* 'justice,' *ḥaḳḳ-guẓār* 'a doer of justice.'

gār 'a doer' (same as last); as from *ḵẖidmat* 'service,' *ḵẖidmat-gār* 'a servant,' 'an attendant;' from *gunāh* 'fault,' *gunāh-gār* 'a sinner.'

gīr 'a taker;' as from *jahān* 'the world,' *jahān-gīr* 'world-taker,' 'world-subduer.'

wān (same as *bān* above); as from *dar* 'a door,' *dar-wān* 'a door-keeper;' from *dhan* 'wealth,' *dhan-wān* 'wealthy.'

ī; as from *sipāh* 'an army,' *sipāh-ī* 'a soldier.'

120. *Affixes denoting place, locality,* &c.

ābād 'an inhabited place;' as from *shāh-jahān* 'the emperor of that name,' *shāh-jahān-ābād* 'the city of Shāh-jahān, or Dillī.'

pur or *pūr* 'a city;' as from *Hastinā, Hastinā-pur* 'the ancient name of Dillī.'

dān 'receptacle,' 'stand;' as from *ḳalam* 'a pen,' *ḳalam-dān* 'a pen-holder;' so *sham*"*dān* 'a candlestick.'

zār 'place,' 'multitude;' as from *gul* 'a rose,' *gul-zār* 'a garden of roses;' so *lālah-zār* 'a bed of tulips.'

sāl (Sanskrit *śālā*) 'a house;' as from *ghuṛ* 'a horse,' *ghuṛ-sāl* 'a stable.'

stān or *istān* (Sanskrit *sthān*) 'place;' as from *Hindū* 'a Hindū,' *Hindū-stān* 'India;' so from *bo* 'fragrance,' *bostān* 'a garden;' from *gul* 'a rose,' *gul-istān* 'a rose-garden;' from *koh* 'a mountain,' *koh-istān* 'a mountainous country.'

gāh 'place;' as from *ārām* 'rest,' *āram-gāh* 'resting-place;' so *guẓar-gāh* 'a ferry thoroughfare;' *'ibādat-gāh* 'place of worship;' *charā-gāh* 'pasture-land;' *ḳiblah-gāh* 'place turned to in prayer.' This affix also expresses time; as *saḥar-gāh* 'the time of dawn.'

wāṛī or *wāṛ* or *bāṛī* 'place,' 'enclosure;' as from *phul* 'a flower,' *phulwāṛī* or *phul-wārī* 'a flower-garden;' so *satī-wāṛ* 'the place where a *satī* is burnt.'

121. *Affixes forming abstract nouns.*

ī or *gī:* the most common method of forming abstract substantives is by adding *ī* to an adjective; thus from *ḵẖūb* 'good,' *ḵẖūbī* 'goodness;' from *dānā* 'wise,' *dānā-ī* 'wisdom;' from *shād* 'pleased,' *shādī* 'pleasure.' If the primitive word ends in the weak *h* (ه), the *h* is rejected, and *gī* is added instead of *ī:* thus from *tāzah* 'fresh,' *tāzagī* 'freshness.'

pan or *panā;* as from *laṛkā* 'a child,' *laṛkā-pan* 'childhood;' so also *banyā-pan* 'the business of a merchant;' *būṛhā-pan* 'old age.'

haṭ; as from *kaṛwā* 'bitter,' *kaṛwā-haṭ* 'bitterness.'

Observe—Arabic abstract nouns are formed by the addition of *at* or *īyat;* as from *ḥukm* 'an order,' *ḥukūmat* 'sovereignty;' from *insān* 'mankind,' *insān-īyat* 'humanity.' Many abstract nouns end in *ish;* as *āzmā-ish* 'trial,' from *āzmā-nā* 'to try.' These are generally Persian words. Some abstracts are formed by repeating a word, with alter-

ation in the initial letter or letters of the last; as *jhūṭh mūṭh* 'falsehood.'

122. *Affixes forming diminutives.*

iyā; as from *beṭī* 'a daughter,' *biṭiyā* 'a little daughter.'

chah or *chī;* as from *shākh* 'a branch,' *shākh-chah* 'a small branch;' from *deg* 'a caldron,' *deg-chah* or *deg-chī* 'a kettle.'

ak; as from *mard* 'a man,' *mardak* 'a manikin;' from *ṭiṭl* 'a child,' *ṭiṭlak* 'a little child.'

īchah; as from *bāgh* 'a garden,' *bāghīchah* 'a kitchen garden.'

Affixes forming feminine nouns from masculine.

in; as *sunār-in* 'a goldsmith's wife;' *dhobin* 'a washerman's wife,' from *dhobī* 'a washerman,' rejecting *ī.*

ī; as *Brāhman-ī* 'a Brahman's wife.'

nī; as *sher-nī* 'a lioness;' *sunār-nī* 'a goldsmith's wife.'

am is added to *beg* and *khān;* as *begam* or *khānam* 'a lady.'

123. *Affixes forming adjectives.*

ī ('of or belonging to'): the most common method of forming adjectives is by adding *ī* to substantives; thus from "*arūs* 'a bride,' "*arūsī* 'nuptial;' from *bāzār* 'a market,' *bāzārī* 'of or belonging to a market;' from *Hindūstān, Hindūstānī* 'of or belonging to Hindūstān.'

Observe—Hence it appears that *ī* is the most common and useful of all affixes, being used both to form substantives from adjectives and adjectives from substantives.

ā ('having'); as from *bhūkh* 'hunger,' *bhūkhā* 'hungry;' from *mail* 'dirt,' *mailā* 'dirty.'

ānah ('like,' '-ly'); as from "*arūs* 'a bride,' "*arūsānah* 'bride-like;' from *shāh* 'a king,' *shāh-ānah* 'kingly.'

I was not aware of this distinction - I thought it was merely a little garden

ilā or *elā;* as from *saj* 'shape,' *sajīlā* 'well-shaped,' 'comely.'

bhar ('full'); as from *shahr* 'a city,' *shahr-bhar* 'the whole city;' so *peṭ-bhar* 'belly-full;' *"umr-bhar* 'all one's life;' *kos-bhar* 'for a kos;' *bhar maḳdūr* 'to the best of one's power.'

dār ('having,' 'possessing,' 'holding'); as from *vafā* 'fidelity,' *vafā-dār* 'faithful;' from *mihmān* 'a guest,' *mikmān-dār* 'a host.'

sār ('full of,' 'abounding in,' 'like'); as from *koh* 'a mountain,' *koh-sār* 'mountainous;' from *shāk̲h* 'a branch,' *shāk̲h-sār* 'full of branches;' from *shāh* 'a king,' *shāh-sār* 'like a king.'

mand ('having,' 'endued with'); as from *daulat* 'wealth,' *daulat-mand* 'wealthy.'

mān ('having,' 'possessed of'); as from *shād, shād-mān* 'pleased.'

var ('having'); as from *nām* 'a name,' *nām-var* 'renowned.'

124. *Prefixes forming negative adjectives.*

a; as *a-chal* 'immovable.'

an; as *an-jān* 'not knowing,' 'unwitting.'

be; as *be-vafā* 'faithless.'

bad; as *bad-sulūk* 'ill-mannered.'

bi; as *bi-sham* 'unequal,' 'not good.'

g̲hair; as *g̲hair-munāsib* 'unfit.'

kam; as *kam-himmat* 'spiritless.'

lā; as *lā-chār* 'helpless.'

nā; as *nā-ḥaḳ̲* 'unjust.'

ni: as *ni-ḍar* or *ni-dharak* 'fearless;' *ni-chint* 'free from thought,' 'disengaged.'

nir; as *nir-ās* 'hopeless.'

Intermediate particles.

ā; as *lab-ā-lab* or *muṅh-ā-muṅh* 'brimful;' *shab-ā-shab* 'all night,' 'night by night;' *dau-ā-dau* 'running express,' 'great labour;' *rau-ā-rau* 'travelling.'

ba; as *dar-ba-dar* 'from door to door;' *tāzah ba tāzah* 'fresh and fresh;' *nau ba nau* 'new and young;' *jā ba jā* 'somewhere or other.'

be; as *gāh-be-gāh* 'now and then;' *jā-be-jā* 'here and there.'

kā; as *khet kā khet* 'the whole field;' *joṅ kā toṅ* 'just as it was.'

na; as *kuchh na kuchh* 'something or other;' *kahīṅ na kahīṅ* 'somewhere or other.'

o; as *guft o gū* 'discourse;' *būd o bāsh* 'residence.'

ON THE USE OF ARABIC WORDS IN HINDŪSTĀNĪ.

125. Some knowledge of the method of deriving Arabic words from their roots is indispensable to a correct acquaintance with Hindūstānī.

Arabic roots, which are the source of nouns and verbs, are generally triliteral*; that is to say, they consist of three consonants, each uttering a vowel: thus *FRK* or *faraḳa* 'he separated.'

Observe—The root is identical with the 3d sing. of the preterite tense of the primitive verb. This is generally formed by affixing the short vowel *a* to each consonant of the root as above; and although the middle consonant of some neuter roots takes *i* or *u* instead of *a*, it will be convenient in the following remarks to describe *every* root as consisting of three consonants, each uttering *a*.

From the triliteral root are drawn out thirteen different forms† of verbs; that is to say, first a primitive verb, and

* Quadriliteral roots are not common, and will not therefore be considered here.

† Sometimes called conjugations.

proceeding from that twelve other forms. Of these thirteen forms, the twelfth and thirteenth are of too rare occurrence to be noticed here. There remain, therefore, eleven forms; viz. a primitive, and ten other forms which are variously employed to impart a causal, neuter, passive, reciprocal, intensive or desiderative sense to the primitive.

In the 1st or primitive form of the verb the simple signification is of course contained; as, *kataba* 'he wrote.'

The 2d and 4th forms make transitive verbs from intransitives, and doubly transitives or causals from transitives. Verbs in the 2d form, however, are frequently mere synonyms of the first.

The 3d form usually though not necessarily indicates reciprocal or mutual acting, or action directed upon another.

The 5th is generally used to give a passive sense to the second.

The 6th is derived immediately from the third, and may sometimes give it a passive sense. It generally, however, indicates mutual action between two or more persons.

The 7th and 8th have usually a passive sense, derived from the first, and sometimes from the second. They may occasionally involve a reciprocal or reflexive signification.

The 9th and 11th forms are used with especial reference to colours; the 11th indicating intensity of colour.

The 10th form is commonly desiderative, expressing the desire or wish for the action involved in the first.

Each of these forms has a preterite, imperative, and future tense, with an active and passive participle, and various verbal nouns. The tenses are not used in Hindūstānī, but the verbal nouns and participles are plentifully employed, both as substantives, abstract nouns, nouns of agency, and adjectives. The following table will exhibit models of the most usual.

Observe—In this table the root is *FRK* or *faraḳa* 'he separated,' and the three consonants of the root are printed throughout in capital letters to distinguish them from the servile or extra consonants. These extra consonants are seven in number, viz. *t*, *s*, *m*, *n*, with *ye*, *wāw*, and *alif* [usually remembered by the Arabic word *yatasamanū-ā*].

NO.	SENSE.	VERBAL NOUN.	ACTIVE PARTICIPLE.	PAST PARTICIPLE.
1.	Separation	a. *FaRK* b. *FiRK* c. *FuRK* *	*FāRiK* (irreg. plur.) *FuRrāK*	*maFRūK*
2.	Causing to separate	*taFRiK*	*muFaRriK*	*muFaRraK*
3.	Mutual separation	*muFāRaKat* *FiRāK*	*muFāRiK*	*muFāRaK*
4.	Causing to separate	*iFRāK*	*muFRiK*	*muFRaK*
5.	Being separated	*taFaRruK*	*mutaFaRriK*	*mutaFaRraK*
6.	Pretended separation Mutual separation	*taFāRuK*	*mutaFāRiK*	*mutaFāRaK*
7.	Being separated, or separation from self	*inFiRāK*	*munFaRiK*	*munFaRaK*
8.	Being separated, or separation from self	*iFtiRāK*	*muFtaRiK*	*muFtaRaK*
9.	Colour	*iFRiKāk*	*muFRaKk*	
10.	Desire for separation	*istiFRāK*	*mustaFRiK*	*mustaFRaK*
11.	Intensity of colour	*iFRīKāk*	*muFRāKk*	

Observe—The above participles, whether active or passive, are sometimes used adjectively in Hindūstānī.

* Other models of verbal nouns which are referred to the primitive roots are, d. *FaRaK*; e. *FaRāK*; f. *FiRāK*; g. *FaRKat*; h. *FiRKat*; i. *FuRKat*; j. *FaRaKat*; k. *FaRiKat*; l. *FaRāKat*; m. *FiRāKat*; n. *FaRūK*; o. *FaRūKat*; p. *FuRūKat*.

Table exhibiting models of other useful nouns &c. derived from triliteral roots.

Nouns of instrument Instrument of —	*miFRāK*	*miFRaK*	*miFRaKat*
Time and place Place of — Time of —	*maFRaK*	*maFRiK*	
Comparison More or most	*aFRaK* (for masc.)	*FuRKạ* (for fem.)	
Excess Most, very great	*FaRrāK*	*FaRīK* (pl.) *FuRāKā**	*FaRūK*
Implying also trade, profession, occupation	*FaRrāK*		
Common models for adjectives	*FaRiK*	*FaRāK*	*FaRaK*
Common models for abstract nouns	*FaRāKat*	*FiRāKat*	*FaRīKat*
Model of regular plural	*FaRKāt* (always fem.)		
Models of irregular or broken plurals	*aFRāK* *FaRā-iK*	*FiRāK* *FawāRiK*	*FuRūK* *FuRuK*

Observe—In the above tables, in order not to confuse the eye, the dot under the *K* has been omitted. The learner, however, must bear in mind that the *K* of *FaRaKa* is the guttural *ḳāf*.

126. The foregoing models are all deduced from a regular or perfect triliteral root *FaRaKa;* and the characteristic of a regular or perfect root is, that the three radical letters are always present in the models derived from it. Many roots, however, may have their second and third radicals the same, or may have one or more of the changeable

* So, *umarā* pl. of *amīr*, *fuḳarā* of *faḳīr*, *ghuṛabā* of *gharīb*, &c.

letters *Alif, wāw, ye,* contained in them. These are called irregular or imperfect roots, and may be classed under five heads.

127. 1st, *Surds,* or those in which the second and third radicals are the same, when a contraction may take place, the middle vowel being left out; as *madda* for *madada* 'he extended.' But the Hindūstānī forms derived from these roots are generally regular; as *madd* 'extension,' *madīd* 'long.' So also *makẖṣūṣ* 'peculiar,' Pass. P. 1. of *kẖaṣṣa; mukẖaffaf* 'alleviated,' Pass. P. 2. of *kẖaffa; kẖafīf* 'light,' adj. from the same.

128. 2d, *Hamzated,* or those in which a changeable *alif* (or *hamza,* denoted in English by ') forms one of the radicals; as *'amara* 'he commanded,' *sa-'ala* 'he asked,' *bara-'a* 'he became free or sound.' In these, *wāw* (*ū*) and *ye* (*ī*) are liable to be substituted for *hamzated alif;* or two *alifs* meeting may be contracted into long *ā:* thus *tākīd* 'injunction,' V. N. 2. of *'akada; tādīb* 'correction,' V. N. 2. of *'adaba; māmūr* 'ordered,' Pass. P. 1. of *'amara; mu'aṯṯir* (written *mūṯṯir*) 'taking effect,' Act. P. 2. of *'aṯara; inshā* 'writing,' 'composition,' V. N. 4. from *nasha-'a; ta'ammul* (written *tāmmul*) 'meditation,' V. N. 5. of *'amala; istirẓā* 'seeking to please,' V. N. 10. of *raẓa'a.*

129. 3d, *Similar,* or those of which the first radical is *w* or *y.* They are called *similar* because their conjugation in the preterite is similar to that of the regular triliteral root: thus *wa-"a-da* 'he promised,' *waḳafa* 'he stood,' *yatama* 'he became orphaned.' The Hindūstānī forms derived from these roots are generally regular; as *mauḳūf* 'stopped,' Pass. P. 1. from *waḳafa; yatīm* 'an orphan,' adj. from *yatama; maisūr* 'facilitated,' Pass. P. 1. of *yasara; muyassar* 'attainable,' Pass. P. 2. of *yasara; wājib* 'necessary,' Act. P. 1. of *wajaba; wāḳi"* 'occurring,' Act. P. 1. of *waḳa"a; muwāfiḳ* 'conformable,' Act. P. 3. of *wafaḳa; muwāṣalat* 'conjunction,' V. N. 3. of *waṣala.*

130. 4th, *Concave*, or those in which the second radical is *w* or *y*. In these the letters *w* and *y*, preceded by and expressing their dissimilar vowel *a*, blend with that vowel into *ā;* and in the Act. Part., the *w* bearing *i*, becomes *hamza:* thus *ḳāla* for *ḳawala* 'he said,' *sāra* for *sayara* 'he travelled.' Hindūstānī forms are, *ḳā'il* 'a sayer,' Act. P. 1. of *ḳawala;* *ḳā-'im* 'standing,' Act. P. 1. of *ḳawama;* *mushtāḳ* 'desirous,' Pass. P. 8. of *shawaḳa;* *muṣawwir* 'a painter,' Act. P. 2. of *ṣawara;* *iḥtiyāj* 'necessity,' V. N. 8. of *ḥawaja;* *ikhtiyār* 'choice,' V. N. 8. of *khayara;* *mukhtār* 'absolutely powerful,' Pass. P. 8. of *khayara.*

131. 5th, *Defective*, or those of which the last radical is *w* or *y*. Some of the peculiar changes which they undergo may be gathered from the following examples of forms used in Hindūstānī: *rāẓī* 'contented,' Act. P. 1. of *raẓawa;* *"ādī* 'wicked,' 'transgressing,' Act. P. 1. of *"adawa;* *"ārī* 'naked,' Act. P. of *"araya;* *"āṣī* 'criminal,' Act. P. 1. of *"aṣaya;* *"āfiyat* 'safety,' from *"afawa;* *"ālī* 'high,' Act. P. of *"alawa;* *ghāzī* 'a hero,' Act. P. of *ghazawa;* *mulāḳāt* 'meeting,' V. N. 3. of *laḳaya;* *tamāshā* 'spectacle,' V. N. 6. of *mashaya.*

Besides the above five classes of irregular roots there are others, which are defective and hamzated, and concave and hamzated at the same time; but the nouns derived from these are rarely used in Hindūstānī.

133. Hence it appears that in Arabic every root is the parent-stock of a numerous family of vocables, throughout all of which the original radical idea, though variously modified, may be traced. The learner, therefore, in studying a composite language overburdened with words, may much assist his memory by accustoming himself to arrange together in groups all the words which may be regarded as members of the same family. The following three examples will serve to illustrate the aid he may receive from this

method of connecting the root with its branches. The student is to exercise himself by referring each word to its model under *FaRaKa*. He will observe that few roots have more than five or six forms commonly used in Hindūstānī. (Observe — The dots are omitted from *T* and *H*.)

Root *TaLaBa* :—*TaLaB* 'asking,' 'seeking;' *TāLiB* 'an asker;' *maTLūB* 'required,' 'asked;' *maTLaB* 'object;' *muTāLaBah* or *muTāLaBat* 'inquiring for.'

Root *HaKaMa* :—*HuKM* 'order' (Plur. *aHKāM*); *HāKiM* 'a governor' (Plur. *HuKkāM*); *maHKūM* 'one under orders,' 'a subject;' *taHaKkuM* 'ordering,' 'authority;' *mustaHKiM* or *mustaHKaM* 'made firm,' 'established;' *istiHKāM* 'confirmation,' 'firmness;' *muHKaM* 'strengthened,' 'firm;' *maHKaMa* 'a court of justice,' 'a place of justice.'

Root *HaMaDa* :—*HaMD* 'praise;' *taHMīD* 'praising God;' *HaMīD* 'laudable;' *muHaMmaD* 'praised;' *maHMūD* 'praised.'

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aur 'other,' 'more,' rr. 27. 40.

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itnā 'this much,' r. 39.

jagah 'a place,' r. 27.

jagā-nā 'to awaken,' r. 57. p. 21.

jaisā 'which-like,' r. 39.

jā-nā 'to go,' r. 61. p. 26.

jān-nā 'to know,' r. 76. p. 41.

jī 'life,' r. 2.

jitnā 'as many,' r. 39.

jo or *jaun* 'who,' r. 30.

jorū 'a wife,' r. 14.

kā 'of,' postposition, rr. 4. 7.

kah-nā 'to say,' r. 76. p. 41.

ka-ī 'some,' r. 40.

ka-ī ek 'several,' r. 40.

kaisā 'what like?' r. 39.

kālā 'black,' r. 25.

karnā 'to do,' r. 67. p. 32.

kā sā 'like that of,' rr. 22. a. 25.

kāṭ-nā 'to cut,' r. 54. p. 19.

kaun 'who?' 'what?' r. 30.

kāẓī 'a judge,' r. 6. a.

ke 'of,' postposition, r. 4. 7.

khā-jānā 'to eat up,' r. 87. p. 45.

khā-nā 'to eat,' r. 57. p. 21.

khaṭā 'fault,' r. 3. a.

khilā-nā 'to feed,' r. 57. p. 21.

khol-nā 'to open,' r. 54. p. 19.

khūb 'fine,' r. 25.

khūbtar, khūbtarīn, 'more,' 'most beautiful,' r. 29.

Khudā 'God,' rr. 6. a. 10.

kī 'of,' postposition, rr. 4. 7.

kī 'done' (f.), r. 67. p. 32.

kī-jiye or *kī-je* 'be pleased to do,' r. 74. p. 40.

kirāyah 'hire,' r. 9.

kirpā 'favour,' r. 3. a.

kitnā 'how many?' r. 39.

kiyā 'done,' r. 67. p. 32.

ko 'to,' postposition, r. 4.

ko-ī 'any one,' 'some one,' r. 30.

kuchh 'some,' 'any,' r. 30.

kyā 'what?' r. 30.

lagā-nā 'to apply,' r. 57. p. 21.

lag-nā 'to begin,' r. 76. p. 41.

lālā 'a master,' r. 10.

lā-nā 'to bring,' r. 60. p. 24.

laṛkā 'a boy,' r. 25.

laṛkī 'a girl,' r. 25.

le-nā 'to take,' r. 71. p. 36.

lījiye or *lī-je* 'be pleased to take,' r. 74 p. 40. 132

likh-nā 'to write,' r. 54 p. 19. 85

liyā 'taken,' r. 73 p. 37.

maiñ 'I,' r. 30. 54

mard 'a man,' r. 9. 19

mar-jānā 'to die,' r. 63 p. 28.

mar-nā 'to die,' r. 66 p. 33

mār-nā 'to strike,' r. 51 p. 21. 485

men 'in,' postposition, r. 4. 18, 275

motī 'a pearl,' r. 2. 11

mū-ā 'dead,' r. 66 p. 31. 131

mullā 'a teacher,' r. 10. 28

nāmw 'a name,' r. 30. 24

nā-oñ 'a name,' r. 10. 24

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pahunchā-nā 'to convey,' r. 91. p. 21.

pahlā 'first,' rr. 25. 115. 184

pāk 'pure,' r. 33. 40

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pānī 'water,' r. 2. 11

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pilā-nā 'to give to drink,' r. 54. p. 21. 91, 140

pī-nā 'to drink,' r. 70 p. 39. 140

pitā 'a father,' r. 10. 28

pūchh-nā 'to ask,' r. 54 p. 19. 85, 381

pūjā 'worship,' r. 3. 17

rah-jānā 'to stop,' r. 63. 108

rājā 'a king,' r. 6. 10. 28

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sab 'all,' r. 30. 62

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talāsh 'search,' r. 2. 8

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titnā 'so many,' r. ~~39~~. 63
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umarā 'nobles,' r. ~~30~~. 28
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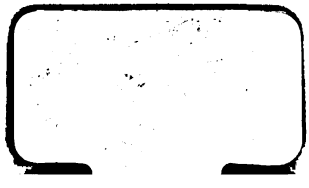
ziyādah 'excessive,' rr. ~~91~~. 27. *a*.